A Brief History OF THE UNITARIANS, Called also SOCINIANS:

In Four LETTERS, Written to a Friend.

ACTS 17. 11.

They searched the Scriptures daily, Whether those things were so?

The Second Edition, Corrected; with some Additions.

Printed in the Year, 1691.

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The First Letter

Concerning the

UNITARIANS,

Vulgarly called

SOCINIANS.

SIR,

IN Answer to yours, demanding a brief Account of the *Unitarians*, called also *Socinians*; their Doctrine concerning God (in which only they differ from other Christians; the *Remonstrants* professedly agreeing with them in other Points of Faith and Doctrine) and the Defence they usually make of their Heresy. They are called *Socinians*, from *F. Socinus*, an Italian Noble-man, and a principal Writer of their Party. They affirm, God is only One Person, not Three. They make our Lord Christ to be the Messenger, Minister, Servant, and Creature of God; they confess he is also the Son of God, because he was begotten on blessed *Mary* by the Spirit or Power of God, *Luke* 1. 35. But they deny, that he or any other Person but *the Father* (the God and Father of the said our Lord Jesus Christ) is God Almighty and Eternal. The Holy Ghost, or Spirit, according to them, is the Power and Inspiration of God, *Luke* 1. 35.

That the Lord Christ was a Man, the Son, Prophet, Messenger, Minister, Servant, and Creature of God; not himself God, is proved, they think, by these Arguments.

1. If our Lord Christ were himself God, there could be no Person greater than He; none that might be called his Head, or his God; none that could in any respect command him. But the Holy Scriptures teach, that *the Father* is greater than Christ; is the Head, and the God of Christ; and gave Commandment to him, what he should *Say*, and what he should *Do*. John 14. 28. *My Father is greater than I.* 1 Cor. 11. 3. *The Head of Christ, is God.* John 20. 17. *I ascend to my Father, and your Father, to my God, and your God.* John 12. 49. *The Father which sent me, he gave me a Commandment, what I should say.* John 14. 31. *As the Father gave me Commandment, so do I.*

2. If our Lord Christ were indeed God, it could not without Blasphemy be (absolutely, and without Restriction) affirmed of him, that he is the Creature, the Possession, the Servant, and Subject of God: or that for his Obedience, he was rewarded and advanced by God. But the Inspired Authors of Holy Scripture do say, that the Son our Lord Christ is the Creature of God, the Possession of God, the Servant of God; was obedient to God, and for that cause by him rewarded and exalted; also that when God shall have subjected all Men to his Son our Lord Christ; yet even then shall he remain subject to God. Col. 1. 15. *The First-born (from the Dead,* ver. 18.) *of every Creature.* Heb. 3. 1, 2. *Consider the Apostle and High-Priest of our Profession, Jesus Christ, who was faithful to him that made him.* So 'tis in the Greek, and in the Margin of our Bibles. 1 Cor. 3. 23. *Ye are Christ's, and Christ is God's.* Mat. 12. 17, 18. *That it might be fulfilled which was spoken by* Isaiah, *—Behold my Servant.* Phil. 2. 8, 9. *He humbled himself, and became obedient, —Wherefore God hath highly exalted him, and given him a Name above every Name.* 1 Cor. 15. 28. *When all things shall be subdued to him, then shall the Son also be subject to him that put all things under him, that God may be All in All.*

3. He that is true God, is not the Minister, or Priest of any other Person or Persons; he neither doth nor will (being himself Omnipotent and All-sufficient) mediate or intercede with any whomsoever, for his Servants and People. But 'tis certain, that our Lord Christ is the Minister, and Mediator of God and Men; a Priest that appeareth in the Presence of God, and interceedeth with him for Men. Heb. 8. 6. *Now hath he obtained a more excellent Ministry.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* Heb. 2. 17. *A merciful and faithful High-Priest in things pertaining to God.* Heb. 9. 24. *Christ is not entred into the Holy Place made with Hands, but into Heaven it self, now to appear in the Presence of God for us.* Heb. 7. 25. *He ever liveth to make Intercession for them.*

4. Almighty God doth all things in his own Name, and by his own Authority; he ever doth his own Will, and seeketh his own Glory; he declares himself to be the prime Object of Faith and Worship, and pronounces all Doctrines and Religions to be vain which proceed not from him alone. But in our Lord Christ all things are contrary; for he declares, that he came not into the World in his own Name or Authority, nor to do his own Will, or seek his own Glory, or propound himself as the principal Object of our Faith or Worship, or to publish a Doctrine of his own. John 17. 28. *I am not come of my self.* John 5. 43. *I am come in my Father's Name.* John 8. 42. *I proceeded forth, and came from God; neither came I of my self, but he sent me.* John 5. 30. *I seek not my own Will.* John 8. 50. *I seek not my own Glory.* John 12. 44. *He that believeth on me, believeth not on me, but on him that sent me.* Phil. 2. 11. *That every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.* John 7. 16. *My Doctrine is not mine, but his that sent me.*

5. God was always most wise, never ignorant of any thing; he needeth not the concurrence of any other Person, to assure him that he judgeth right. He needeth not be tried by Temptation. And as he is infinitely Great, so he is no less Good. But the Sacred Writers do not speak of the Lord Christ after this Tenor. They say of him, that he increased in Wisdom; that he professed himself ignorant of some things; that he ascribed the certainty and infallibility of his Judgment, to the Father's Presence with him; that he was tried by great Temptations, being thereto exposed by the Holy Ghost; that he refused to be called Good, on this account, that only God is Good. Luke 2. 52. *Jesus increased in Wisdom; — and in Favour with God and Men.* Mark 13. 32. *Of that day and hour knoweth no Man* (in the Greek 'tis, *None* knoweth) *no not the Angels which are in Heaven, neither the Son, but the Father.* St. *Matthew* adds, *But the Father only,* Mat. 24. 36. John 11. 34. *Where have*

ye laid him? They say unto him, Lord, come and see. John 8. 16. *My Judgment is true, for I am not alone, but I and the Father that sent me.* Mat. 4. 1. *Then was Jesus led of the Spirit, to be tempted of the Devil.* Luke 18. 19. *Why callest thou me, Good? There is none good save one, that is God.*

6. God giveth what and to whom, himself pleaseth; he needs not the Aid of any other; he intreateth not for his People, much less for himself; he cannot die, and he deriveth his Power from none but himself. But 'tis certain, that the Lord Christ could not himself, without the previous Ordination of the Father, confer the prime Dignities of Heaven, or of the Church; he placed his Safety in the Father's Presence and Help: He prayed often and fervently to the Father, not only for his Disciples, but for himself: He died, and was raised from the Dead by the Father. After his Resurrection he received of *Another* that great Power which he now enjoyeth; but so, that the Father reserveth to himself some principal Regalities. Mat. 20. 23. *To sit on my right Hand, and on my left, is not mine to give, but* [it shall be given] *to them for whom it is prepared of my Father.* John 8. 29. *He that sent me, is with me; and the Father hath not left me alone, for I always do those things that please him.* Luke 22. 42. *Father, if thou be willing, remove this Cup from me.* Heb. 5. 7. *Who in the days of his Flesh, offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him.* John 17. 20. *Neither pray I for these alone, but for them also which shall believe in me through their word.* Ephes. 1. 19, 20. *According to the mighty working of his Power; Which he wrought in Christ, when he raised him from the Dead.* Mat. 28. 18. *Jesus came and spake to them, saying, All Power is Given to me.* Acts 1. 7. *It is not for you to know the Times and Seasons, which the Father hath put in his own Power.*

7. The Lord Christ is in Holy Scripture described to be the Son of God, and the Image of God. Luke 1. 35. *The Holy Ghost shall come upon thee* (Blessed Mary) *and the Power of the Highest shall overshadow thee; therefore also* (or, and therefore) *the Holy Thing that is born of thee, shall be called the Son of God.* John 3. 18. *He that believeth not, is condemned already, because he hath not believed on the Name of the only-begotten Son of God.* Col. 1. 15. *The Image of the Invisible God.* 'Tis (say the *Socinians*) as impossible, that the Son or Image of the one true God, should himself be that one true God, as that the Son should be the Father, or the Image that Thing whose Image it is; which they take to be simply impossible, and contradictory to common-sense, which Religion came not to destroy, but to improve.

8. Our Lord Christ is by the sacred Writers, so *distinguished from*, and *opposed to* God, that it amounts to as much as an express denial that he is God. Nothing that is God can be distinguished from, or opposed to God; for Distinction and Opposition suppose Diversity. 1 Cor. 15. 28. *Then shall the Son also be subject to him, that put all Things under him, that God may be all in all.* Phil. 2. 11. *That every Tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* Rom. 16. 27. *To God only-wise, be Glory through Jesus Christ.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* Luke 18. 19. *Why callest thou me, Good? there is none good save one, that is God.*

9. Very many Texts directly affirm, That only *the Father* is God. John 17. 1, 3. *Father, — this is Life Eternal, that they know thee* [the only true God] *and Jesus Christ whom thou hast sent.* Or, *Jesus Christ* thy Messenger. 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all Things, and we in him; and one Lord* (or Master, *i. e.* Teacher) *by whom are all Things.* In the Greek, *One Lord, Jesus Christ; for whom are all Things, and we for him.* All Things were originally made with respect to Christ; that is, with intention to subject them (*in the fulness of time*) to him, and to constitute him Heir and Lord of them, under God his Father. So saith the Apostle, Heb. 1. 2. *Whom he* (God) *hath*

hath appointed Heir of all Things: Or, when 'tis here and elſewhere ſaid of Chriſt, *for whom are all Things*, it may be meant and underſtood *Eventually*, i. e. It hath ſo happened, that all Things are his, and made for him; ſo the wiſe unerring Providence of God hath ordered, ſo the Lord Chriſt hath deſerved. But to reſume the Texts belonging to this Ninth Argument. Eph. 4. 4, 5, 6. *One Spirit, — one Lord; — one God and Father of All, who is above All.* 1 Cor. 15. 24. *Then cometh the end, when he* (Chriſt, ver. 23.) *ſhall deliver up the Kingdom to God, even the Father.* James. 3. 9. *Therewith* (with the Tongue, ver. 8.) *bleſs we God, even the Father.* Rom. 15. 6. *With one Mind, and with one Mouth glorify God, even the Father of our Lord Jeſus Chriſt.*

10. If the Lord Chriſt were indeed God as well as Man, or (as *Trinitarians* ſpeak) *God the Son* incarnate in an Humane Nature; it had been altogether ſuperfluous, to give the Holy Spirit to his ſaid Humane Nature, as a Director and Guide. For what other help could that Nature need, which was one Perſon with (as they ſpeak) *God the Son*; and in which *God the Son* did Perſonally dwell? Luke 4. 1. *Jeſus being full of the Holy Ghoſt, departed from* Jordan. Acts 1. 2. *After that he through the Holy Ghoſt* (*i. e.* through Direction and Motion of the Holy Spirit, and Inſpiration of God) *had given Commandments unto the Apoſtles.* Acts 10. 38. *God anointed Jeſus of* Nazereth *with the Holy Ghoſt.*

11. Had the Lord Chriſt been (as *Trinitarians* ſpeak) *God the Son* joined to an Humane Nature; he could not have aſcribed his miraculous Works to the Holy Ghoſt, or to the Father, dwelling in him; but to the Son, dwelling in him and united to him; much leſs could he ſo expreſly deny, that himſelf was at all Author of them. *John* 5. 30. *I can do nothing of my ſelf.* John 14. 10. *The Father that dwelleth in me, he doth the Works.* Mat. 12. 28. *I caſt out Devils, by the Spirit of God.* Acts 2. 22. *Jeſus of* Nazareth, *a Man approved of God among you, by Miracles and Wonders and Signs, which God did by him in the midſt of you.*

12. Had our Lord been more than a Man, the Prophecies of the Old Teſtament, in which he is promiſed, would not deſcribe him *Barely* as the Seed of the Woman; the Seed of *Abraham*; a Prophet like unto *Moſes*; the Servant and Miſſionary of God, on whom God's Spirit ſhould reſt. Gen. 3. 15. *I will put Enmity between thy Seed, and her Seed. Her Seed* is by all Interpreters underſtood to be Chriſt. Gen. 2. 18. *In thy Seed ſhall all the Nations of the Earth be bleſſed.* This again is univerſally interpreted of Chriſt. *Deut.* 18. 18. *I will raiſe them up a Prophet from among their Brethren like unto thee, and I will put my Words into his Mouth.* This is interpreted of our Lord Chriſt in many Texts of the New Teſtament; as *John* 1. 45. *Acts* 3. 22. *Acts* 7. 37. Iſaiah 42. 1. *Behold my Servant, whom I uphold; mine Elect, in whom my Soul delighteth: I will put my Spirt upon him, and he ſhall bring forth Judgment to the Gentiles.* This is interpreted of Chriſt, at *Mat.* 12. 17, 18.

Now that the Holy Ghoſt or Spirit, is only *the Power* and *Inſpiration* of God; at leaſt is not himſelf God; and that Almighty God is not a Trinity, but only one Divine Perſon; They hold is aſcertained by theſe Conſiderations.

1. The Holy Ghoſt or Spirit, and the Power of God, are ſpoken of as one and the ſame thing. Luke 1. 35. *The Holy Ghoſt ſhall come upon thee,* (Bleſſed *Mary*) *and the Power of the Higheſt ſhall overſhadow thee.* 1 Cor. 2. 4, 5. *My preaching was not with inticing words of Man's Wiſdom; but in Demonſtration of the Spirit and of Power; that your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.* Luke 11. 20. *I with the Finger of God* (that is, by the Power of God, *Exod.* 8. 19.) *caſt out Devils.* What this Finger or Power of God is, he declares at Mat. 12. 28. *I caſt out Devils by the Spirit of God.* Acts 6. 5. *They choſe* Stephen, *a Man full of Faith, and of the Holy Ghoſt.* Ver. 8. *And* Stephen, *full of Faith and of Power, did great Wonders.* Here again, The Holy Ghoſt at ver. 5. is explained

plained by Power, ver. 8. Compare alſo *Luke* 24. 49. with *Acts* 1. 4, 5, 8.

2. A manifeſt Diſtinction is made as between God and Chriſt, ſo alſo between God and the Holy Spirit, or Power and Inſpiration of God: ſo that 'tis impoſſible the Spirit ſhould be God himſelf, in any other ſenſe than as the Attributes of God are ſometimes called God. Rom. 8. 27. *He* (the Spirit, v. 26.) *maketh Intercеſſion for the Saints, according to the Will of God.* 2 Cor. 13. 14. *The Grace* (or Favour) *of our Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Ghoſt be with you.* Rom. 5. 5. *The Love of God is ſhed abroad in your Hearts, by the Holy Ghoſt which is given to us.* They note here, that God's Spirit or Inſpiration, being deſigned to be a continual Director and Guide to the Faithful, is ſpoken of, in theſe and ſome other Texts, *as a Perſon:* by the ſame Figure of Speech, that *Charity* is deſcribed as a Perſon, 1 *Cor.* 13. 4, 5. And *Wiſdom*, Prov. 1. 2. and 9. 1, *&c.* And the Law or *Commandments* of God, *Pſal.* 119. 24. And *the Word of God*, of which we have this Character, Heb. 4. 12, 13. *A Diſcerner of the Thoughts and Intents of the Heart; neither is there any Creature that is not manifeſt in his ſight; but all things are opened and naked unto the Eyes of him.* They note alſo, that in ſome Texts 'tis called the *Holy* Ghoſt, and *Holy* Spirit; in the ſame ſenſe that we commonly ſay, the *Holy* Wiſdom, or *Holy* Will of God.

3. The Spirit is obtained for us of God, by our Prayers; therefore it-ſelf is not God. Acts 15. 8. *God which knoweth the Hearts, bare them witneſs, giving them the Holy Spirit, as he did to us.* Luke 11. 13. *How much more ſhall your Heavenly Father give the Holy Spirit, to them that aſk him?* If we ſay, theſe Texts are to be underſtood, not of the Perſon of the Holy Ghoſt, but of his Gifts and Graces: The *Socinians* readily confeſs it, but they ſay alſo, that if the Holy Spirit were at all a Perſon, much more a God, his Gifts and Graces would be beſtowed by himſelf, and asked of himſelf; not beſtowed by, and asked of *another Perſon*, as 'tis manifeſt (and by All confeſſed) they are in theſe Texts. They add; There is neither Precept nor Example in all H. Scripture, of Prayer made to the Spirit, on this or any other occaſion; which (on the Trinitarian Suppoſition) that the Holy Spirit is a Perſon and God, no leſs than the Father, is very ſurprizing, nay utterly unaccountable.

4. If the Holy Spirit, and our Lord Chriſt, are Gods, or God, no leſs than the Father; then God is a Trinity of Perſons, or Three Perſons: but this is contrary to the whole Scripture, which ſpeaks of God as but one Perſon; and ſpeaks *of* him and *to* him by ſingular Pronouns, ſuch as *I, Thou, Me, Him*, &c. which are never uſed but of ſingle Perſons. Job 13. 7. *Will ye ſpeak wickedly for God? —Will ye accept his Perſon?* Heb. 1. 1. *God —hath in theſe laſt times ſpoken to us by his Son, ——the expreſs Image of his Perſon.* Deut 6. 4, 5. *Hear, O* Iſrael, *the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thine Heart.* In the *Hebrew* thus, O *Iſrael*, hearken to *Jehovah* our God: *Jehovah is one*, and thou ſhalt love *Jehovah* thy God with all thy heart. The Jews by a moſt ancient Tradition and Cuſtom, are obliged to repeat this Verſe every Morning and Evening, to keep it in perpetual Memory, that Jehovah, or God, is one only, and not two or three. Iſa. 45. 5. *I am the Lord, — there is no God but ME.* Mat. 4. 10. *The Lord thy God, HIM only ſhalt thou ſerve.* Pſal. 102. 25. *O my God, —of Old haſt THOU laid the Foundation of the Earth.* No Inſtance (ſay the *Sicinians*) can be given in any Language of *Three Perſons*, who ever ſpoke of themſelves, or were ſpoken to, by the ſingular Pronouns, *I, Thou, Me, Him, Thee*, &c. Such ſpeaking is contrary to Cuſtom, Grammar, and Senſe, which are the Laws of Speech: therefore the Holy Scriptures always ſpeaking thus of God, either he is only *one Perſon*, or the Scriptures are one continued ungrammatical Soloecism and Impropriety, and that in the Capital Article of Faith, which no reaſonable or good Man can or ever will allow. For it no way helps the *Trinitarians*, that God ſays (according to ſome Tranſlations) *Let us make Man*, Gen. 1. 26. Becauſe nothing is ſo uſual in common Speech, as for ſingle Perſons

ſons to ſpeak of themſelves, indifferently by ſingular or plural Pronouns. So St. *Paul* in one and the ſame Verſe varies the Pronoun; 2 Cor. 10. 2. *I think to be bold againſt ſome, who think of Us; as if We walked according to the Fleſh.* Firſt *I*, then *Us* and *We*. That he ſpeaks of himſelf only, is put out of doubt by *ver.* 10, 11. of that Chapter. *His Letters (ſay they) are weighty and powerful, but his bodily Preſence is weak, and his Speech contemptible: Let ſuch an one think this, that ſuch as We are in Word by Letters, ſuch will We be alſo in Deed, when We are preſent.* See alſo at *ver.* 1. Briefly, they contend that when God ſpeaks of himſelf in the plural Number, or by plural Pronouns (which yet ſome Learned Interpreters deny, he ever does, as we ſhall ſee hereafter; and if he does, 'tis not above once or twice in the whole Scripture) he ſpeaks according to the Cuſtom of ſingle Perſons. eſpecially Princes and great Perſons, in all Languages: but were Almighty God *Three Perſons*, they could *Never* ſpeak of themſelves, or be ſpoken to, by the ſingular Pronouns, *I, Thou, Thee, Him, Me*; becauſe 'tis contrary not only to Grammar, (which is always to be obſerved, when there is no Cuſtom to the contrary) but to the Cuſtom of all Languages, and of all Nations who underſtand to ſpeak intelligibly and ſenſibly.

5. Had the Son, or Holy Spirit, been God, this would not have been omitted in the Apoſtles Creed. This Creed, ſay they, which is of next, if not equal Authority to any part of Holy Scripture, after having declared that God is *the Father Almighty*, and *Maker of Heaven and Earth*; ſpeaks not a Word of the God-head or Divinity of the Son, or Holy Ghoſt. It deſcribes the Son by all the Characters of a Man, *and by ſuch only*. For it ſays, he was Conceived or Begotten by the Holy Ghoſt on the Virgin *Mary*, that accordingly he was born of her; that he was Crucified, Died, and was Buried; that he aroſe again on the Third Day, and aſcended into Heaven. All theſe are the Deſcriptions of a Man. For God cannot be Conceived, or be Born, or Die, no nor aſcend into Heaven, becauſe he is always there, as well as elſewhere. Not content to take *no notice* that Chriſt is God, this Creed diſtinguiſhes him very plainly from God (that is, denies him to be God) by adding, that *He ſits on the right Hand of God*, i. e. He is advanced to be next to God, or, is under the particular and immediate Protection of God. Concerning the Holy Ghoſt, this Creed ſays no higher thing than it ſays of *the Church*. *I believe* (εἰς πνεῦμα ἅγιον) *in the Holy Ghoſt*; and (εἰς μίαν ἁγίαν καθολικὴν) *in the Holy Catholick Church*. So this Creed is read in all the Greek Copies, and ſo alſo 'tis recited by St. *Cyril*, by St. *Cyprian ad Epiſt. Numid.* and by *Socrates Hiſt. l.* 1. *c.* 26. If the Compilers of this Creed had believed, that either the Son or the Spirit is God; 'tis unaccountable that they ſhould take no notice of it in a Creed, and ſuch a Creed as was purpoſely drawn up to repreſent the Eſſential and Neceſſary Articles of the Chriſtian Religion. If a *Socinian*, ſay they, were to make a Confeſſion of his Faith, he would do it in no other Words, but theſe of the Apoſtles; and on the contrary, no *Trinitarian*, after having deſcribed *the Father* by all the Characters of God (ſaying, he is *God*, Almighty, and *Maker of Heaven and Earth*) would fail to mention the Divinity of the Son and Holy Spirit. Whence we muſt needs infer, that the Compilers of this Creed believed as the *Socinians*, not as *Trinitarians* believe concerning God, our Lord Chriſt, and the Holy Spirit. Accordingly, ſome *Spaniſh* Jeſuits and other Learned *Trinitarians* (quoted by *Sandius* in his *Eccleſ. Hiſt.* and by *Cingallus Script. Trin. Revel.*) have not ſpared to own, that the Creed, called the Apoſtles Creed, is a *Photinian* Creed, and does not acknowledg the Divinity of the Son or Spirit.

6. That God is, and that he is the Maker of this Beautiful and Immenſe World which we inhabit, is proved againſt the Corpuſcular Philoſophies, and againſt thoſe who have held the Pre-eternity of the World, or that it always was: by thoſe numberleſs Deſigns and Contrivances that we ſee in the whole, and in all the parts of it. So many and ſo admirable

Aims,

Aims, Designs, Ends, and *Contrivances,* as are visible in the Heavens, in this our Earth, and in the Structure of (especially) *the Human Body and Mind,* and of Seminal Forms, do most evidently shew, that they had a Maker equally designing and powerful. This is so clear, that I doubt, whether Atheism has been *the Abiding* Sentiment of any Man? One may be a while shockt or puzled (or even perverted) by a Doubt or Objection, or be swayed by an Interest or Lust, or be under the Power of a Temptation, or of a Melancholy either Whimsey or Frenzy, and thus (as it were, and for a short time) lose sight of God; as Clouds may a while hide the Sun: But the Contrivances and Ends, in the Parts of the World, in the very least of them, are so numerous and undeniable, that we soon behold again the Maker of all things, more conspicuous and bright than ever. And the very Doubts we formerly had, do now confirm us in the belief of a Divine Mind. We are so much more assured of such a Mind, than that there is in us a Mind which reasons, and contrives, and performs many sorts of Works, far above the Powers of *Chance* or *blind Necessity*: by how much the Effects and Works of that Divine Mind, are more numerous, admirable and sensible, than our Acts and Works are. Thus (as the Apostle speaks at *Rom.* 1. 20.) *The invisible Things of him, even his eternal Power and Godhead, are — understood by the things that are made.* But that there is *but one God,* we know first, and most clearly, by Revelation. Then, by this Consideration, that one God is *sufficient*; and as in the visible World or Created Nature, there is nothing (as the Philosopher observes and speaks) *in vain*; much less is there, or can there be in the Divine Nature, any thing *useless, needless and superfluous.* Who seeth not, That One Almighty most Wise and good God is *sufficient,* as sufficient as a Thousand; and, that more such Beings were *needless and superfluous?* But if they are needless and in vain; they cannot be, because there can be nothing superfluous in the Divine Nature. This is the most usual and allowed Argument of all Parties, to prove, that there is but One God. But then, say the *Socinians,* it no less proves, that there is but One Divine Person, not a Trinity of such Persons. Is not (say they) *the Father* Almighty, most Wise and Good, Perfect God; in a word, *All-sufficient?* Yes, The very *Trinitarians* confess he is; because if he were not, he should not be God at all. Therefore, say the *Socinians,* there neither is, nor can be any other Divine Person: and this is just as certain and evident, because there is *the same Reason* of it; as 'tis certain and evident, that there is and can be *but One God.*

7. To conclude; Theirs (they say) is an accountable and a reasonable Faith; but that of the *Trinitarians* is absurd, and contrary both to Reason and *to It-self*; and therefore not only false, but *impossible.* For you, say they teach, That there are Three *Almighty, most Good and most Wise* Persons, and yet but One God; as if every *Almighty most Wise and Good* Person were not a God, a most Perfect God; and consequently Three such Persons, Three Gods. You add yet more absurdly, That there are Three Persons who are *severally and each of them* true God, and yet there is but One true God. This is *an Error in counting* or numbring; which, when stood in, is of all others the most brutal, and inexcusable: and *not to discern it, is not to be a Man.* But we would not, say they, trouble our selves at the Non-sense of this Doctrine, if it did not impose false Gods on us; by advancing Two, to be Gods, who are not so: and rob also the One true God, of the Honour due to him, and of which he is jealous.

This, Sir, is the Doctrine of the *Unitarians,* more commonly called *Socinians,* concerning Almighty God; and these their Arguments: which I have so related, as not to judg or rail of their Persons; because however Learned and Reasonable Men (which is their Character among their worst Adversaries) may be argued out of their Errours, yet few will be swagger'd or jeer'd or chode out of them. It remains, that I make a

brief and fair Deduction of their Hiſtory; from the time that they have been taken notice of in the World.

They whom we call *Socinians*, were by the Fathers and firſt Ages of Chriſtianity, called *Nazarens*; by which name St. *Paul* is accuſed before *Felix*, Acts 24. 5. As *Nazarens* was their firſt Name, ſo afterwards they were called *Ebionites*, *Mintans*, *Artemonites*, *Theodotians*, *Symmachians*, *Pauliniſts*, *Samoſatenians*, *Photinians*, and *Monarchians*. The Writings of theſe Ancients are all loſt, being deſtroyed by the *Arians*, and *Catholicks*; notwithſtanding, they had (I find) ſome conſiderable Men among them. As 1. *Theodotian*, who tranſlated the Old Teſtament out of the Hebrew into Greek, about the Year of our Lord, 182. 2. *Symmachus*, who publiſhed another Tranſlation, from the Hebrew alſo into Greek, in the Year 193. *Euſebius* aſſures us both theſe were *Ebionits* or *Nazarens*; and their Tranſlations were ſo generally eſteemed, and uſed in the Greek Churches, that together with the *Verſions* of *Aquila* and of the Lxx, they made the τετραπλᾶ (or, fourfold Tranſlation) of *Origen*, the moſt celebrated Work of Antiquity. *Origen* eſteemed the Tranſlation of *Theodotian*, above all others; and where the Lxx wanted any thing, which was in the Hebrew; he ſupplied it in the words of *Theodotian*'s Tranſlation. 3. *Paulus* of *Samoſatum*, Biſhop and Patriarch of *Antioch*: A Man not only Learned and Eloquent, but ſo much eſteemed in that Capital City of the Eaſt, that an Epiſcopal Council there aſſembled, were not of ſufficient Authority with the City, to caſt *Paul* out of St. *Peter*'s Chair, or accept another Biſhop in his room. 4. *Lucianus*, The moſt Learned Perſon, without peradventure, of his Age. The Copies of the Lxx publiſhed by *Origen*, being much corrupted; *Lucian* corrected them according to the Hebrew Original: St. *Jerom* ſays, That *Lucian*'s Edition of the Lxx was uſed in all the Eaſtern Nations and Churches, from *Antioch* to *Conſtantinople*. Being of the Opinion of *Paulus* of *Samoſatum*, he did not communicate with the Biſhops of *Antioch*, who ſucceeded *Paul*, but held Meetings or Conventicles of his own. He was Martyr'd in the *Dioclotian* Perſecution. 5. *Photinus*, Biſhop of *Sirmium*: A General Council was aſſembled to judge and depoſe him, but his City would not part with him till the Emperour ſent an Army to expel him: For all that, they recalled him; and he ſo planted his Doctrine among them, that it overſpread (and was the Religion of) the *Illyrican Provinces*, till the Papacy on the one hand, and the Turk on the other, ſwallowed up thoſe Provinces.

Euſebius (*l. 5. c. 28.*) and *Theodoret* (*Hæret. Fab. l. 2. c. de Artemon*;) ſay, that theſe *Nazarens* conſtantly affirmed, that they derived their Doctrine from the Apoſtles of our Lord, and that it was the General Doctrine of the Church, till the Popes, *Victor* and *Zepherin*, ſet themſelves to root it up. *Victor* (ſay the *Socinians*) began to perſecute the Apoſtolic Doctrine of but One God, or (what is the ſame) that God is One, in the Year, 194. but with little ſucceſs; till that which was afterwards the Doctrine of the *Arians*, grew into general Credit and Acceptance. For *Juſtin Martyr*, *Origen*, and other principal Fathers teaching (as the *Arians* afterwards did) that *the Father* is indeed before the Son and Holy Spirit, in *Time*, in *Dignity*, and in *Power*; yet that *the Word* or Son, who in fulneſs of time took our Nature on Him, was Generated or Created ſome time before the World, and was the Father's *Miniſter*, *Servant*, and *Inſtrument* in making the World; and that the Holy Ghoſt was the Creature of the Son, and ſubſervient to him in making all Things: This Doctrine being advanced by *Juſtin*, *Origen*, and others of note in the Church; and ſeeming *more for the Honour of the Son*, than the plain and ſimple Doctrine of the *Nazarens*, did (by the help of Perſecution) prevail againſt theirs, and became (awhile) the more current Doctrine of the Church. But in the Council of *Nice*, *Arianiſm* was condemned, and a Doctrine *more popular than that* (and ſo more taking) did generally obtain, being ſupported

ported by Imperial Authority, and Penal Laws. This new Doctrine attributed to the Son, *Eternity*, and *Equality with the Father*. But did Superſtition ſtop here? No, ſay the *Socinians*; for there ſhortly aroſe another Doctrine, that the Son and Holy Spirit are *the ſame God with the Father*. *The ſame God*, not only (as the Nicene Fathers explained this Matter) by Unity of Will and Affection, and by *ſpecifical* Unity or Sameneſs of Subſtance, but by numerical or true Unity, Identity, and Sameneſs of Subſtance and Nature. This laſt has been eſtabliſhed by ſo many terrible Penal Laws, partly obtained of the Roman Emperours by Catholic Biſhops; partly made by Popes in the times of their Omnipotence; that now not only the *Nazaren* Faith, but the *Arian*, and the *Nicene* (properly ſo called) are no where openly profeſt in the Territories of Chriſtian Princes and States; except in a few Cities of *Tranſilvania*, in the Dominions of the *Czars of Moſcovy*, and (by *Connivance*) in ſome Parts of the United *Netherlands*. But in the Turkiſh and other Mahometan and Pagan Dominions, where alſo the Conquer'd Provinces of Chriſtians have Liberty of Conſcience; the *Nazaren* and *Arian* Churches are very numerous. Much of the New Conqueſts of his preſent Imperial Majeſty, in *Hungary*, *Sclavonia*, and *Illyricum*, are *Arian*.

But though the open and avowed Profeſſion of the Unity of God (as 'tis taught by the *Nazarens*, or *Socinians*, and by the *Arians*) be ſuppreſt; yet 'tis obſerved, that not a few of the moſt celebrated and learned Writers of the Church, whether Catholic or Reformed, have certainly been either *Arians* or *Socinians*, or great Favourites of them; though they have uſed much caution in ſo expreſſing themſelves, as not to lay too open to Exception, Envy, or Legal Proſecution.

1. *D. Eraſmus*, the Reſtorer of Learning, has given occaſion both to his Friends and Enemies, to think him an *Arian*. He ſaith, that *Phil.* 2. 6. was the principal Argument of the Fathers againſt the *Arians*; but that to ſay true, it proves nothing againſt them. He notes on *Epheſ.* 5. 5. that the word *God* being *uſed abſolutely*, doth in the Apoſtolic Writings, always ſignify *the Father*. In his *Scholia* on the third Tome of St. *Jerom's* Epiſtles, he denies, that the *Arians* were Hereticks; He adds, that they were ſuperiour to our Men in Learning and Eloquence. 'Tis believ'd, *Eraſmus* did not make himſelf a Party to that, which he eſteemed the more ignorant and dull ſide. In his Epiſtle to *Bilibaldus*, He ſpeaks more openly than the then Times would permit a cautious Man to ſpeak; I (ſaith *Eraſmus*) could be of the *Arian* Perſwaſion, if the Church approved it.

2. *H. Grotius* is *Socinian* all over. This Great Man in his younger Years attacked the *Socinians* in a principle Article of their Doctrine. But being anſwer'd by *J. Crellius*, he not only never replied, but thanks *Crellius* for his Anſwer; and afterwards, writing Annotations on the whole Scriptures, he interpreted every where according to the Sentiments of the *Socinians*. There is nothing in all his Annotations, which the more ſtrict Followers of *Socinus* his Doctrines, do not approve and applaud. His Annotations are a compleat Syſtem of *Socinianiſm*, not excepting his Notes on the firſt Chapter of St. *John's Goſpel*; which are written ſo artificially, and interwove with ſo many different Quotations, that he has covered himſelf, and his ſenſe of that Portion of Scripture, from ſuch as do not read him carefully.

3. *D. Petavius*, the moſt Learned of the Jeſuits, has granted, That the Fathers (generally) who lived before the *Nicene* Council, and whoſe Writings are preſerved, agreed in their Doctrine concerning God, with the *Unitarians*, that is the *Nazarens* or *Photinians* (now called *Socinians*) and the *Arians*; and concerning the Son our Lord Chriſt and the Holy Spirit, with the *Arians*. For 'tis to be noted, That the *Arians* and *Socinians* agree in their Doctrine concerning God; they both ſay, that he is only one Perſon, even the God

and Father of our Lord Christ; but they differ concerning the Son and Holy Spirit. The Son, according to the *Arians*, was generated or created some time before the World; and in process of time, for great and necessary Causes, became Incarnate in our Nature; he was also the Father's Instrument and Minister in the Work of Creation: The Holy Spirit (they say) is the Creature of the Son, and subservient to him in making all Things. These are they, to whom God says, *Let there be Light*, *Let there be a Firmament*, *Let us make Man*, &c. But the *Socinians* acknowledg but *one Maker* and Creator, as they know but *one God*. They deny therefore, That the Son our Lord Christ had any Existence, before he was born of Blessed *Mary*, being conceived in her by the Spirit, Energy, or Power of God. Farther they teach, That the Spirit is the Energy, Power, and Inspiration of God: saving that Mr. *Biddle*, and those that follow him, take the Holy Spirit to be a Person; prime Minister of God and Christ, chief of the Heavenly Spirits, and therefore called *the Spirit* by way of Excellence; and the *Holy* Spirit, to discriminate him from *Satan*, Prince and Chief of the Wicked and Apostate Spirits. This difference notwithstanding, because they agree in the principal Article, that there is *but one God*, or *but one who is God*; both Parties (*Socinians* and *Arians*) are called *Unitarians*, and esteem of one another as Christians and true Believers, as may be seen on the part of the *Arians* in their Historian *Chr. Sandius* (*Hist. Eccl. l. 1. c. de Paulo Samosat.*) and for the *Socinians* in the Disputation of *Alba*. But to return to *Petavius*; He often affirms, that the Doctrine of the Trinity, and the Divinity of the Son and Spirit, cannot be proved by Scripture only: and, that those who have attempted it, have always been baffled. He adds, There is no way to unity in the Church about these Matters; but by contenting our selves to speak concerning them, as the Fathers who lived *nearest to the Apostles Times* did speak. This last plainly shows what his meaning was.

4. *S. Episcopius*, so much esteemed by our English Divines, seems to have been an *Arian*. He saith, The Father is so first, as to be first in Order (*i. e. Time*) in Dignity and in Power. He saith, That Three equal Persons in God or in the Godhead, make Three Gods. He denies, That the Lord Christ is the Son of God by substantial Generation, that is, by Generation from the Father's Substance or Essence. Speaking of the Creeds that express the Catholic Doctrine of the Trinity, and the Divinity of the Son and Spirit, he saith, That Bishops in General Councils being led by *Fury*, *Faction*, and *Madness*, did not so much compose as huddle up Creeds for the Church. See for these things, *Episcop. Theol. Institut.* l. 4. c. 32, 33, 34.

5. *C. Chr. Sandius*, a Gentleman of prodigious Industry and Reading, and no less Ingenious than Learned, in all his Books refuses (*in Words*) to be called either *Arian* or *Socinian*, but has written an Ecclesiastical History in Quarto, with *Addenda* to it, *Coloniæ*, 1678; on purpose to prove, That all Antiquity was *Arian*; and, That the Unitarian Doctrine has been reduced so low by the Persecutions of *Rome*, and the Puissant Arms of *Charles* the Great, and other Kings of *France*. For which Service, those Kings have been requited by the Roman *Pontif*, with the Titles of *Most Christian Kings*, and *Eldest Sons of the Church*. He has also (under the borrowed Name of *Cingallus*) written a small Treatise with this Title; *Scriptura Trinitatis Revelatrix*: Here under pretence of asserting the Trinity, he has (as much as he could) defeated all the Strengths of the Catholic Cause; and shews, that there is no considerable Text objected to the *Arians* or *Socinians*, but is given up as an incompetent and insignificant Proof, by some or other of the principal Criticks and Authors, who were themselves *Trinitarians*; so that among them, they have given away the Victory to their Adversaries.

But, Sir, I perceive I have drawn out this Account of the *Socinians*, to already a sufficient length for a Letter: I will therefore conclude with a Passage out of Dr. *Burnet's*

Second

Second Book of *the History of the Reformation abridged*. *George Van Parr*, a Dutch-man, refused to abjure; so he was burnt in the Year 1549. (*by virtue of a Law or Writ, since abolished by Act of Parliament*) for affirming, that *only the Father is God*, and denying the Divinity of the Son our Lord Christ. He had led a very exemplary Life, for Fasting, Devotion, and a good Conversation; and suffered with extraordinary Composedness of Mind. These things cast a great blemish on *the Reformers*: It was said, They condemned Cruelty, only when acted on themselves; but were ready to practise it, when they had power. The Papists made great use of this, in the next (Queen *Mary*'s) Reign: and what Archbishop *Cranmer* and Bishop *Ridly* (*Authors of Van Parr*'s Punishment) suffered in her time, was thought a just Retaliation on them, by that wise Providence, that disposes all things justly to all Men. Thus far Dr. *Burnet*, the *Eusebius* of our Age.

SIR,

I am most

sincerely Yours.

A Second Letter

Concerning the

UNITARIANS,

Vulgarly called

SOCINIANS.

SIR,

THE Texts and Arguments from them, objected to the Doctrine of the *Unitarians* or *Socinians*, concerning God, are so many; that 'tis impossible to give a tolerable account of what they answer to the Orthodox, *in a Letter:* their Answers would require a Volumn. But not to disappoint you in your Expectations and Demands; I will *in several Letters* lay before you, what, and in what manner they reply to us. First, How they explain the Texts out of the Old Testament, which we object to them; then, how those out of *the Gospels* and *Acts*: Lastly, How the Texts out of *the Epistles* and *the Revelation.*

The Texts out of the Old Testament, are of two sorts. 1. Those which singly and alone prove the Trinity, or the Divinity of the Son or Spirit. 2. Those which (perhaps) would not, if alone considered, prove the Orthodox Doctrine; but do it sufficiently, when compared *with*, and explained *by* some Texts of the New Testament. I will propound both these in *the Order of Scripture.*

(1.) Genesis 1. 1. *In the beginning God* (Heb. *Elohim*) *created the Heaven and the Earth. Elohim* being a Word of the Plural Number, must denote more Persons than One in God. *Answ.* God says to *Moses*, Exod. 7. 1. *See I have made thee a God* (Heb. Elohim) *to Pharoah.* Was *Moses* more than one Person? 1 Sam. 28. 13, 14. *I saw Elohim ascending out of the Earth. He* (Saul) *said, what form is he of? She said, an old Man cometh up.* The Woman saw *Elohim: Saul* asks what form is *HE* of? Therefore he did not by *Elohim* understand more Persons. The Woman describes *Elohim* to be *an Old Man*; and thereby assures us, that neither did she by *Elohim* mean more than one Person. Therefore we have not well translated that Text, *I saw GODS ascending out of the Earth: Pagnine* very judiciously translates

translates it, *Vidi* D IVUM *ascendentem*; i. e. I saw a Divine (or August) Person ascending.

(2.) Gen. 1. 26. *Let US make Man in OUR Image.* It must be allowed, that Almighty God speaks here of himself *Twice* in the Plural Number; therefore he is more Persons than One. *Answ.* This Text has been considered in the foregoing Letter, where it was shewn, that single Persons speak of themselves indifferently by Singular or Plural Pronouns; but more Persons *never* speak of themselves, or are spoken to, by Singular Pronouns, or in the Singular Number, as the Scriptures generally speak both *to* and *of* God. 2. But it is also farther to be observed, that some Rabbins render the Original *Hebrew* thus; *Let Man be made in our Image.* Meaning (say they) in the likeness of God and Angels; for he speaketh to the Angels who were all present, *Job* 38. 4, 7. Yet God speaketh to them, not as Adjutants, but Spectators of his Work. They note, that this Translation agrees with the Stile used all along in this Chapter. Ver. 3. *LET there be Light.* Ver. 6. *LET there be a Firmament.* Ver. 20. *LET the Waters bring forth.* Ver. 24. *LET the Earth bring forth the Living Creature.*

(3.) Gen. 3. 22. *God said, The Man is become as one of US, to know Good and Evil.* Here again is a Plural Number, importing more Persons in God. *Answ.* 1. *Onkelos* and *Olsaster* render the Words more truly thus, *The Man is become one, knowing (of himself) Good and Evil*, i. e. Himself now knows Good and Evil, after having eaten of this Fruit. 2. Others content themselves to say, that God speaks here to the Angels; So *Grotius*.

(4.) Gen. 11. 6, 7. *The Lord said, Let US go down, and there confound their Language. Answ.* 1. Here also the *Hebrews*, *Syrians*, and others, say that God speaks to the Angels, *as the Ministers and Executors of his Decree.* 2. Others translate here, *Let their Language be confounded.* Which is an Hebrew Phrase, signifying, *I will confound their Language:* For so he saith, *Gen.* 1. 3, 6, 20, 24, 26. *LET there be Light: LET there be a Firmament: LET the Waters, LET the Earth bring forth; LET Man be made*; that is, I will make Light, I will make a Firmament, I will cause the Waters and the Earth to bring forth, I will make Man. Note, That God is said *to go down*, because his Power accompanied his Angels, who were Ministers (or at least) Spectators of his miraculous Work.

(5.) Gen. 19. 24. *The Lord rained Fire from the Lord out of Heaven.* Why the *Lord* from the *Lord*; but because it was *the Son* who rained this miraculous Fire from God *the Father*, or by order of God the Father? *Answ.* But when the Apostle says, 2 *Tim.* 1. 18. *The Lord grant unto him, that he may find Mercy of the Lord in that day:* not only the most Learned of the Fathers, but all the Moderns, grant that no more but this is meant; the Lord grant him *His* Mercy, or Mercy *from himself.* 'Tis therefore an Hebraism, and *S. Castalio* has *learnedly* translated the Words, *Pluit Jova a seipso ignem de cœlo*, i. e. *The Lord rained Fire from himself out of Heaven.*

(6.) 2 Sam. 23. 2, 3. *The Spirit of God spake by me; — the God of* Israel *said.* Here the Spirit seems to be called the *God* of *Israel. Answ.* The Spirit being the Energy and Inspiration of God, 'tis no wonder that the Psalmist and Prophet here says, *The God of* Israel *said.* The obvious sense of the place, is this, God inspired, and spake by me.

(7.) Psal. 2. 7. *Thou art my Son, this day have I begotten thee.* If the Lord Christ had no Existence before he was born of blessed *Mary*, as the *Socinians* affirm; how could these Words be said to him so many hundred years before? *Answ.* These Words in their original and primary sense, are spoken of *David*; in their mystical Sense they are a *Prophecy* concerning Christ. And in this sense St. *Paul* has taught us, that they were intended, not of the Lord Christ's (supposed) eternal Generation from the Essence of the Father, but of his being *begotten to Life again from the dead.* Acts 13. 33. *God hath*

fulfilled

fulfilled the ſame, — in that he raiſed up Jeſus from the dead; as it is written in the ſecond Pſalm, *Thou art my Son, this day have I begotten thee.* Col. 1. 18. *The Head of the Body the Church, the firſt-born from the dead.*

(8.) Pſal. 45. 6, 7. *Thy Throne, O God, is for ever and ever; — thou haſt loved Righteouſneſs, — therefore thy God hath anointed thee with the Oil of Gladneſs above thy Fellows.* Theſe Words are interpreted of Chriſt by the Author to the Hebrews; *Heb.* 1. 8, 9. *Unto the Son he ſaith, Thy Throne, O God, is for ever,* &c. *Anſw.* The Words are originally ſpoken of *Solomon*, as is confeſſed by *Rivet*, *Grotius*, and *Mercer*; and are by the Author to the *Hebrews* accommodated or applied to the Lord Chriſt. In a word, In their *literal* Senſe they ſpeak of *Solomon*; in their *prophetical* or *myſtical* Senſe, of the Lord Chriſt. But neither *Solomon* nor Chriſt, is in either of theſe Texts, called *God*. Both the Hebrew and the Greek ſhould have been rendred, not, *Thy Throne* (*O God*) *is for ever*, but, *God is thy Throne* (*i. e.* thy Seat, Reſting-place, or Eſtabliſhment) *for ever.*

(9.) Pſal. 68. 18. *Thou haſt aſcended on high, thou haſt led Captivity captive, and haſt received Gifts for Men*; or, (as 'tis in the *Syriac*, and at *Eph.* 4. 8.) *haſt given Gifts to Men.* The Words in the *Pſalm* are manifeſtly ſpoken of God, and yet are interpreted of the Lord Chriſt by St. *Paul*; *Eph.* 4. 8, 9, 11. *Wherefore he ſaith, When he aſcended up on high, he led Captivity captive, and gave Gifts to Men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the Earth? He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things.) And he gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts,* &c. *Anſw.* 1. Thoſe Words, *deſcended firſt into the lower parts of the Earth*; are to be underſtood of our Lord's deſcent into the Grave, from whence he aroſe, and afterwards aſcended into Heaven. 2. Theſe Words, *Aſcended far above all Heavens, that he might fill all things*, had been better rendred, that he might *fulfil all things*, namely *all the Prophecies* of himſelf and others concerning his Death, Deſcent into the Grave, and his Aſcenſion into the higheſt Heavens, far above all the viſible Heavens, all the Heavens and Orbs in which the Sun and Stars move. 3. *Thou haſt aſcended, and given Gifts to Men*; are in the Pſalm *litterally* meant of God, and of Chriſt *only by way of Prophecy*, or rather of Emblem and *Accommodation*. And that *Paul* in the *Epheſians* intended no more than an *Accommodation* (or, as *Grotius* ſpeaks, a myſtical or allegorical Interpretation) of the words in the *Pſalm*, is evident by the Gifts he mentions: *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts*; that is, he advanced ſome to be Apoſtles, others to be Prophets and Evangeliſts, in the Chriſtian Church. Theſe Gifts not being given or received till about one thouſand Years after *David*'s time, *Paul* could not poſſibly intend *a literal* Interpretation of *David*'s Words, but only to *accommodate* them to Chriſt, becauſe Chriſt alſo did aſcend on high, and give Gifts to Men. To this effect ſpeak *Grotius*, Dr. *Patrick*, and other famous Interpreters on this Text.

Nothing is more uſual with the Writers of the New Teſtament, than to apply to the Lord Chriſt in a myſtical or allegorical Senſe, what had been ſaid by the Writers of the Old Teſtament of God, or any others, in the literal and primary Senſe of the Words. This they do as often as there is any likeneſs between the Perſons, or Things, or Events. For example, Thoſe Words of the Prophet, *Hoſea* 11. 1. *Out of* Egypt *I have called my Son*; though moſt plainly ſpoken of all *Iſrael*, are for the likeneſs of the Event accommodated unto, and ſaid to be fulfilled in the Lord Chriſt. Mat. 2. 15. *That it might be fulfilled which was ſpoken of the Lord by the Prophet, Out of* Egypt *I have called my Son.* Again, Thoſe Words at Pſal. 118. 22. *The Stone which the Builders refuſed, is become the Head Stone of the Corner*; are intended, all know and confeſs, in their primary and literal Senſe of *David*; who was rejected by King *Saul* and his Court, but

but was by God exalted to be King of *Israel*. But the ſame Words, for the likeneſs of the Event, are accommodated to Chriſt, or in a myſtical and allegorical Senſe interpreted of him; at *Mat.* 21. 42. and *Acts* 4. 11. Therefore as it were folly to dream that the Lord Chriſt is the People of *Iſrael*, or is King *David*, becauſe what is ſaid of *Iſrael* and of *David* in the Old Teſtament, is accommodated unto (or myſtically interpreted of) Chriſt: no more muſt we ſay, that he is God, becauſe thoſe things are after a myſtical and allegorical Way accommodated to him, which in the Old Teſtament were originally and literally ſpoken of God. He that ſhall read the Talmud, or other Rabbinical Writings, will ſee, that the Apoſtles took this way of interpreting from the Writers of their own Nation. For as often as the Jewiſh Rabbins met with any Event, or Thing, or Perſon, like to what is recorded in ſome place of the Old Teſtament; they ſaid, that Place was fulfilled, or was again fulfilled; and immediately accommodated the Words of ſuch Scripture to that Perſon, Event, or Thing.

(10.) Pſal. 95. 9, 10. *Your Fathers tempted me: forty Years long was I grieved with this Generation.* Theſe Words ſpoken *by* and *of* God, are interpreted of the Holy Ghoſt; Heb. 3. 7, 9, 10. *As ſaith the Holy Ghoſt, your Fathers tempted me*, &c. *Anſw. Eſtius, Piſcator, Capellus*, and *Grotius*, interpret thoſe Words, *As ſaith the Holy Ghoſt*, or Holy Spirit; not of ſuch Spirit as is a Perſon, but of the Afflatus or Inſpiration of God; ſo that the ſenſe of the words to the Hebrews is, *As ſaith the Holy Inſpiration of God, by the Mouth of the Prophet* David, *your Fathers tempted me.*

(11.) Pſal. 97. 7. *Worſhip him all ye Gods*, or all ye Angels. Theſe Words, though ſpoken of God, are interpreted of Chriſt: Heb. 1. 6. *Again, when he bringeth the Firſt-begotten into the World, he ſaith, And let all the Angels of God worſhip him. Anſw.* In the Greek 'tis, when he *bringeth again* the Firſt-gotten into the World (*i. e.* when he raiſed Chriſt from the dead, who is his Firſt-begotten from the dead) *He commandeth, let even all the Angels of God worſhip him.* 'Tis uncertain whether St. *Paul* had any reſpect to the Words in the *Pſalm*; but if he had, he doth not quote the words of the *Pſalmiſt* as if they were ſpoken of Chriſt, but only declareth the Decree of God (known to him by the Spirit) for ſubjecting the Angels to Chriſt, in the ſame Words that the *Pſalmiſt* had uſed on another occaſion; becauſe they are words moſt proper to expreſs that Decree, and the Writers of the New Teſtament generally affect to ſpeak in Scripture Language.

(12.) Pſal. 102. 25. *Of Old haſt thou laid the Foundation of the Earth*, &c. This ſeems applied to Chriſt, *Heb.* 1. 10, 11, 12, 13. *And thou, Lord, in the Beginning haſt laid the Foundation of the Earth.* —— *But to which of the Angels ſaid he at any time, Sit on my right Hand. Anſw. Tho. Aquinas* has rightly obſerved and acknowledged, that, *Thou, Lord, in the beginning haſt laid the Foundation of the Earth*; both in the *Pſalm*, and in the Context to the *Hebrews*, may be underſtood of God only, not of Chriſt. The Context of the Author to the *Hebrews*, hath this ſenſe, or may be thus interpreted; *And thou, Lord*, (that is, and in another Text of the *Pſalms* 'tis ſaid, *Thou, Lord:* So *Eſtius, Cameracius, Grotius*) *haſt laid the Foundation of the Earth.* —— *But to which of the Angels ſaid he*; (*i. e.* ſaid the Founder of the Earth, *&c.*) *ſit on my right Hand*; as he ſaith to Chriſt, *Pſal.* 110. 1? For though *Pſal.* 110. 1. is *literally* deſigned of *David*; yet you *Hebrews* knowing that *David* was in all things a Type of Chriſt, do alſo apply the words there, *Sit on my right Hand*, unto the Meſſias or Chriſt. Briefly, They ſay, this Senſe is moſt evident, if we read ver. 10. (or, *Thou, Lord, in the beginning haſt laid the Foundation of the Earth*) not to the foregoing Verſe in that Context to the *Hebrews*, but to the following Verſes, eſpecially to ver. 13.

(13.) Pſal. 110. 1. *The Lord ſaid unto my Lord, Sit on my right Hand, until I make thy Enemies*

nemies thy Footſtool. It appears by *Mat.* 22. 43. That the Jews underſtood theſe Words as ſpoken of God and Chriſt by *David*; and thereupon our Saviour puts this Queſtion to them, How Chriſt could be *David*'s Son, if *David* calls him his Lord? which can no way be anſwer'd but by ſaying, that he was *David*'s Son according to the Fleſh, and *David*'s Lord, as he was God. *Anſw.* Our Saviour's Words are, *David in Spirit* calleth him Lord, ſaying, *The Lord ſaid unto my Lord, Sit on my right Hand*; that is, David *in the Spirit of Prophecy* foreſeeing Chriſt, calls him *his Lord*. But he calleth him ſo, not becauſe Chriſt is God, (for then, *Himſelf could have made his Enemies his Footſtool*) but becauſe not only the Spirits of *David*, and of all *Saints*, but even Angels were to be made ſubject to Chriſt, as the reward of his moſt Holy Life, and obſequious and acceptable Death, 1 *Pet.* 3. 22. *Phil.* 2. 8, 9. But note, that when the *Pſalmiſt* ſays, *The Lord ſaid unto my Lord*; it is to be underſtood thus, *The Lord* hath in decree *ſaid*, or he hath decreed it ſhall be ſo. See Dr. *Patrick*'s Paraphraſe on this Text.

(14.) Pſal. 110. 3. *Thy People ſhall be willing in the Day of thy Power*; *In the Beauty of Holineſs from the Womb of the Morning, thou haſt the Dew of thy Youth.* Who but Chriſt had his Birth, *in the Beauty of Holineſs*, that is, from the Divine Eſſence: and *from the Womb of the Morning*; that is, from before all time, from the Womb of Eternity? *Anſw.* The Tranſlation hath little Senſe, and the Interpretation of it leſs. Of ſo many Verſions of this obſcure Place, that of *S. Caſtalio*, makes the cleareſt Senſe; He tranſlates thus, *Thy People ſhall chearfully offer themſelves; when with ſacred Majeſty thou goeſt to War, thou ſhalt have a numerous Youth, even as numerous as the Dew of the Morning's Womb.* Tot habebis, per quos hoſtes vincas, quam denſus eſt ros matutinus. The Words are originally ſpoken of *David*; Myſtically, they are a Prophecy of Chriſt, and the numerous Nations and People who ſhall profeſs his Name and Religion.

(15.) Pſal. 139. 7. *Whither ſhall I go from thy Spirit?* But if the Spirit is Omnipreſent, he is God. *Anſw. From thy Spirit*, is an Hebrew Phraſe for *from thee*. Like as when 'tis ſaid of *Moſes*, Pſal. 106. 33. *They provoked his Spirit*; the undoubted meaning is, They provoked *him*. So alſo, Eph. 4. 30. *Grieve not the Spirit of God*, is an Hebraiſm for grieve not *God*.

(16.) Prov. 8. 23, 24. *I was ſet up from everlaſting, from the beginning, or ever the Earth was: When there were no Depths, I was brought forth.* *Solomon* is here ſpeaking of Wiſdom. What Wiſdom? why the Son of God; for St. *Paul* witneſſes, That Chriſt is *the Wiſdom of God*, 1 Cor. 1. 24. *Anſw. Solomon* in the objected Text, ſpeaks of *the Quality or Faculty* of Wiſdom, by which God ſo admirably diſpoſed Matter or Bodies into that Frame which we call the World, and by which Men order their Affairs wiſely. That he meaneth not as ſome have fancied, the Son, or the Spirit of God, appears by the Gender he uſeth. Ver. 2. *SHE ſtandith in the top of high Places:* Ver. 3. *SHE crieth at the Gates*, Chap. 7. ver. 4. *Say unto Wiſdom, Thou art my Siſter.* Can theſe things be ſaid of the Son or Spirit? St. *Paul* to the *Corinthians* calls the Lord Chriſt, *the Wiſdom of God*, and *the Power of God*, and *the Righteouſneſs of God*, becauſe God manifeſted his Wiſdom, Power, and Holineſs, in the Lord Chriſt; he made the Lord Chriſt his Miniſter and Inſtrument, in manifeſting his Wiſdom, Power, and Holineſs. By him he wrought many Miracles and Wonders, for confirming the Chriſtian Religion; by him he gave us a moſt perfect Rule of Life, recommended by immenſe Rewards and Penalties; and hereby declared the Infinity of his Power, his Holineſs, and his Wiſdom. And to this purpoſe do the more Learned, even of the *Trinitarians* themſelves, interpret thoſe Words of St. *Paul*.

(17.) Prov. 30. 4. *Who hath aſcended up into Heaven,—who hath eſtabliſhed all the ends of the Earth? what is his Name, and what is his Son's Name?* Therefore *Solomon* underſtood, that there was a Son of God. *Anſw.* Thoſe words,

What

What is his Name, and what is his Son's Name? ſhew, that the Speech here is not concerning God, or the Son of God. No *Jew* was ignorant, that *Jehovah* (or *Adonai*) is the Name of God, *Exod.* 6. 3. Therefore Dr. *Patrick* has (with his uſual Judgment) paraphraſed that Text thus: 'Who is he among all the 'Wiſe Men, that ever went up into Heaven 'and came down again, to tell us the Order 'and Motion of the Stars?—Who but God 'hath tyed up the Waves of the Sea, that 'they ſhould not exceed their Bounds? and 'who hath fixed the Earth? —*By what 'Name is he called, that can explain theſe things? 'or, if he be dead, what is the Name of his Son or 'his Family, that we may inquire of them?*

(18.) Iſa. 6. 1, 8, 9. *I ſaw the Lord ſitting upon a Throne.*——*I heard the Voice of the Lord*; ——*Go, tell this People, Hear ye indeed but underſtand not*:—*ſhut their Eyes.* This appearance of God to the Prophet, is by St. *John* aſcribed to Chriſt; John 12.41. *Theſe things ſaid* Iſaias, *when he ſaw his Glory.* And the Words, *Go, tell this People*, &c. are aſcribed to the Holy Spirit; Acts 28. 25, 26. *Well ſpake the Holy Ghoſt by* Iſaias,——*Go unto this People*, &c. By comparing theſe Places, 'tis eaſy to ſee that the whole Trinity appeared, and ſpake to the Prophet. *Anſw.* 1. The moſt Learned of the Orthodox Interpreters, both Fathers and Moderns, have confeſt, that the Words in St. *John* are to be underſtood, not of Chriſt, but of God; for God only is intended in the foregoing Verſe, to which the Words of this relate. 2. Accordingly, the beſt Greek Bibles read that Text thus, *Theſe things ſaid* Iſaias, *when he ſaw GOD's Glory, and ſpake of him.* 3. The Text in the *Acts* aſcribeth the words of the Prophet to the Holy Spirit; becauſe the Viſion, and all the words there mentioned were a Scene wrought in the Prophet's Mind (not exhibited to his outward Senſes) by the Spirit or Power of God.

(19.) Iſa. 7. 14. *A Virgin ſhall conceive and bear a Son, and ſhall call his Name* Immanuel. 'Tis added, Mat. 1.23. *Which being interpreted, is, God with us.* Therefore the Son of the Virgin was God. *Anſw.* 1. *Matthew* (as all know) wrote his Goſpel in *Hebrew*; and therefore did not interpret the *Hebrew* Name, no more than the Prophet (whoſe words he cited) had done before him. We are not bound to ſubſcribe to the Interpretation of the Greek Tranſlator, being an obſcure and unknown Perſon. The *Hebrew* Name is interpreted by *Eraſmus* (*Apol. ad Stunic.*) *God with him:* and to this Interpretation of this Name of our Lord Chriſt, St. *Peter* very plainly alludes, *Acts* 10.38. 2. Admitting that *Immanuel* (as we now *pronounce* the Word) may be interpreted *God with us*; yet the Child alſo who was to be a Sign to King *Ahaz* (and whom *Grotius* thinketh to be the Son of the Prophet *Iſaiah*) was called *Immanuel, by order from God.* And there are ſeveral Names of this high Import and Signification in Holy Scripture. *Elihu* (recorded 1 *Chron.* 12.20.) is, *He is my God.* *Eliatha* (mentioned 1 *Chron.* 25.4.) ſignifies, *Thou art my God.* 3. Chriſt may be named *Immanuel*, taking it for *God with Us*; as God was moſt plentifully with his People, by ſending the Lord Chriſt to be his Ambaſſador and Repreſentative, and our Redeemer. Several of the moſt Learned *Trinitarians* acknowledg, that no more was intended in this Name. See *L. Brugenſ.* in *l.*

(20.) Iſa. 8.14. *He ſhall be a Stone of ſtumbling*, &c. This is ſpoken of God in the Prophet, and applied to Chriſt *Rom.* 9. 33. 1 *Pet.* 2.8. *Anſw.* Neither St. *Paul* nor St. *Peter* cite the Words of the Prophet, as ſpoken of Chriſt; but only as in ſome ſenſe applicable to him: namely as Chriſt alſo was to many a Stone of ſtumbling.

(21.) Iſa. 9. 6, 7. *Unto us a Child is born, unto us a Son is given; He ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace. Of the Increaſe of his Government and Peace, there ſhall be no end; upon the Throne of* David *to order it, and to eſtabliſh it with Judgment and Juſtice, from henceforth and for ever. The Zeal of the Lord of Hoſts ſhall perform this.* *Anſw.* 1. This cannot be a Prophecy of Chriſt; becauſe it ſpeaks of a Prince actually born at that time, *Unto us a Child IS born, unto us a Son IS given.* *Iſaiah* lived a-

bove 700 Years before Christ was born. And for this plain Reason, this Text is never applied to Christ by the Writers of the New Testament. 2. The Text is indeed to be understood of *Hezekiah*; but is very extravagantly rendred in the *English*. In the *Hebrew* 'tis thus, *Unto us a Child is born, unto us a Son is given. The Wonderful Counsellor, the Mighty God shall name him the Peaceable Prince. His Government shall be multiplied* (i. e. He shall reign long, even Twenty Nine Years) *and he shall have very great Peace. He shall sit upon the Throne of* David, *ordering and establishing it with Judgment and Justice, from henceforth to the end of his Life. The Zeal of the Lord of Hosts shall perform this*; i. e. God's Love to his chosen People shall make good this my Prophecy. Note, that *no end* of Peace, and *no end* of Riches, are never to be strictly understood in Human Affairs; but we mean by them *very great* Peace and Riches. Therefore the Peace of *Hezekiah* being in Twenty Nine Years interrupted, by only one Expedition against him; and that also in the end unsuccessful: He may be said to have enjoyed great Peace, or (speaking *Hyperbolically*, as is the manner of this Prophet) Peace without end.

(22.) Isa. 35.4,5. *God will come,—then the Eyes of the blind shall be opened*, &c. This seems to be applied to Christ, Mat. 11. 4, 5. *Jesus answered,——Go, tell* John *what ye do see and hear, the Blind receive their Sight*, &c. *Answ.* 1. It doth not appear that our Saviour intended to quote the words of the Prophet. 2. But admitting that he might allude to them; God is (in the Prophet) said to come to the *Jews*, *in his Ambassador and Messenger Jesus Christ*: and because *in* and *by* him, he gave Sight to the Blind, *&c.* John 10. 14. *The Father that dwelleth IN me, he doeth the Works.* Acts 10. 38. *God was with him.*

(23.) Isa. 40. 3. *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord,——an high way for our God.* This Voice was *John* Baptist, *Mat.* 3.1,3. And it was Christ's way that he prepared, *Luke* 1.76. compared with *Mat.* 11. 10. *Mark* 1. 7. *Acts* 13. 24. *Answ. John* Baptist is said to prepare the way for God, when he prepared the way for Christ; because Christ was the Ambassador and Representative of God, and God was *with* and *in* Christ. Acts 10. 38. *God was WITH him.* John 14. 10. *The Father that dwelleth IN me, he doeth the Works.*

(24.) Isa. 44. 6. *Thus saith the Lord, I am the First, and I am the Last.* Christ also is called, *the First and the Last*, Rev. 1. 8, 17. Rev. 22. 13. *Answ. Rev.* 1. 8. is not spoken of Christ, but of God. At *ver.* 17. Christ is called *the First and the Last*: but *Erasmus*, *Grotius*, and *Hugo Cardinalis* interpret the Words of him *as he is a Man*. Christ, saith *Hugo*, is *the First* (or, most Honourable) with good Men; and He is *the Last* (or, most Despised) with Infidels and wicked Men. Briefly, both Almighty God and our Lord Christ, are *the First and the Last*, but in different Senses.

(25.) Isa. 45. 23. *I have sworn by my self,——Unto me every Knee shall bow.* These words of God are applied to Christ, Rom. 14. 10, 11. *We shall all stand before the Judgment-Seat of Christ; for it is written,——every Knee shall bow to me, and every Tongue shall confess to God. Answ.* In bowing and confessing to Christ at the last Judgment, we are said to bow and confess to God; because Christ *then* and *there* holdeth the Place of God, representeth him, and acteth by his Commission. So Men are said to appear before our Soveraign Lord the King, when they appear at the Bar of his Judges; because the Judges act in the King's stead, and by his Commission.

(26.) Jer. 23. 5, 6. *I will raise unto* David *a righteous Branch*;——*in his Days* Judah *shall be saved, and* Israel *shall dwell safely*; *and this is the Name wherewith he shall be called, The Lord* (Heb. Jehovah) *our Righteousness.* Christ, the Branch of *David*, is here called *Jehovah our Righteousness. Jehovah* being the very Name of God, nay his *Incommunicable* Name; it follows that Christ is true God. *Answ.* 1. *Grotius*, has shown, that *the Branch* here intended is *Zorobabel*. 2. But these Words, *This is the Name whereby he shall be called*, are spoken neither of *Zorobabel* nor of the Lord Christ, but of *Israel* (the Nation of *Israel*) immediately before men-

mentioned: as appears by this Parallel Text; Jer. 33. 15, 16. *In those Days,——I will cause the Branch of Righteousness to grow up unto* David, *and he shall execute Judgment and Righteousness in the Land. In those Days shall* Judah *be saved; and* Jerusalem *shall dwell safely, and this is the Name wherewith SHE* (Jerusalem) *shall be called, The Lord* (Heb. Jehovah) *our Righteousness.* The meaning in both Texts is this; *Israel* and *Jerusalem*, in the Days and under the Government of *Zorobabel*, shall be called *The Lord is our Righteousness* (or, our Justifier) because God shall forgive their past Sins, and accept and deal with them as a righteous People.

(27.) Dan. 3. 25. *The Form of the Fourth is like the Son of God. Answ.* In the *Hebrew* 'tis like *a* Son of God; that is, like an Angel. For so this Passage is explained at *ver.* 28. And Angels are called Sons of God, *Job* 1. 6. *Job* 38. 7.

(28.) Micah 5. 2. *Thou* Bethlehem,——*out of thee shall come unto me, that is to be Ruler of* Israel; *whose goings forth have been of Old, from everlasting*; or, as 'tis in the Margin, *from the Days of Eternity.* This Verse is expounded of Christ, even by the Jewish Priests and Scribes, *Mat.* 2, 5, 6. *Answ.* 1. In the *Hebrew* 'tis *from Ancient Days. Grotius* makes this Sense of the Verse, whose goings forth (or whose Descent, Original, or Pedigree) is of Old, from ancient Times. For Christ descendeth of the most Ancient Stock of *David*, of *Bethlehem.* Mr. *Calvin* makes the Sense to be, whose goings forth have been *Decreed* from the Days of Eternity.

(29.) Zech. 2. 8, 9. *Thus saith the Lord of Hosts; After the Glory hath he sent me to the Nations which spoiled you.——I will shake my Hand upon them, and they shall be a Spoil to their Servants; and ye shall know that the Lord of Hosts hath sent me.* He that here speaks, calleth himself the Lord of Hosts, *Thus saith the Lord of Hosts:* yet he confesseth, that he is sent by the Lord of Hosts to destroy the Nations that had spoiled *Israel:* That is, God the Son was sent by God the Father. This Text Cardinal *Bellarmin* calleth *Locum efficaciſſimum. Answ.* These Words, as they are in the *Latin* and *English* Translations, are hardly Sense. Neither are those Words, *Thus saith the Lord of Hosts*, the Words of the Lord of Hosts himself; but of the Second Angel, who at Ver. 3, and 4. spoke to the first Angel, and to *Zechariah.* The Verses should have been thus rendred from the Hebrew, *Thus saith the Lord of Hosts, Afterwards shall be Glory,* (*i. e.* after ye are departed out of *Babylon*, ver. 7. ye shall have Honour and Peace) *for he hath sent me to the Nations which spoiled you:* (*i. e.* To the *Babylonians*, and their Confederates) *I will shake my Hand upon them, and they shall be a Spoil to their Servants*; (*i. e.* I will stir up their Subjects to rebel against them, and spoil them;) *And ye shall know that the Lord of Hosts hath sent me*; *i. e.* hath sent me to punish them, and give you Peace and Glory.

(30.) *The Lord* (Heb. *Jehovah*) *said unto Satan, The Lord* (Heb. *Jehovah*) *rebuke thee.* Here we can understand no other, but *Jehovah* the Father, and *Jehovah* the Son. *Answ.* The Lord in the first Clause is the Angel of the Lord, as appears by ver. 1. for there Satan stands before the Angel. And that indeed he was an Angel, not true *Jehovah*, is ascertained by his praying to another Person *to rebuke* (*i. e.* to chastise) *Satan.* In the Hypothesis of the *Trinitarians*, the Son is no less Almighty than the Father, and therefore needed not to pray, that the Father should chastise Satan. When Angels are sent by God, and do represent his Person, the names *Jehovah* and *God* are communicated to them; Exod. 3. 2, 4, 6. *The Angel of the Lord appeared to him in a Flame of Fire out of the midst of a Bush. —— And when the Lord* (Heb. *Jehovah*) *saw that he turned aside to see, God called to him out of the midst of the Bush. —— Moreover he said, I am the God of thy Father.* Exod. 23. 20, 21. *Behold, I send my Angel before thee, —— to bring thee into the Place which I have prepared. ---- Provoke him not, ---- for my Name is in him.* Accordingly, in the following Chapters and Books of *Moses*, this Angel is all along called God and *Jehovah.* Briefly, *Jehovah* is a Name of God, but such an one as is sometimes communicated both to Persons and Places. Therefore in the vulgar English Translation, that Text is

not

not well rendred; Pſal. 83. 18. *Thou whoſe Name alone is* Jehovah, *art the moſt High over all the Earth.* In the Hebrew 'tis, *Thou whoſe Name is* Jehovah, *thou alone art the moſt High over all the Earth.* And ſo 'tis rendred in the Engliſh-Genevah Tranſlation, which is a better and more dextrous Tranſlation, eſpecially in obſcure or ambiguous Texts, than that which is *appointed to be read in Churches.* Thoſe Tranſlators better underſtood both the Hebrew and Greek than King *James* his Men did.

(31.) Zech. 12. 10. *They ſhall look upon me, whom they have pierced.* The Words are ſpoken of Almighty God, and yet are applied to the Lord Chriſt, *Rev.* 1. 7. and *John* 19. 37. *Anſw.* As the Jews in the times of the Prophets, did (as it were) pierce God with their Sins of ſeveral kinds; ſo they pierced him again when they put to Death the Lord Chriſt: as on the contrary, He who *received* (*i. e.* kindly and reſpectfully entertained) the Lord Chriſt or his true Miniſters, was underſtood as receiving God who ſends them. But the Words in the Prophet, are not by St. *John interpreted* of Chriſt, but only *accommodated* or applied to Chriſt and his Sufferings.

(32.) Mal. 3. 1. *I will ſend my Meſſenger, and he ſhall prepare the way before me; and the Lord* (or, Prince) *whom ye ſeek, ſhall ſuddenly come to his Temple.* This Meſſenger was *John* Baptiſt, who prepared the way before Chriſt. *Anſw.* The Words may be accommodated to *John* Baptiſt and the Lord Chriſt, in ſuch manner and ſenſe as has been ſhewed on *Iſaiah* 40. 3. but literally and primarily they were intended of *Nehemiah*, who was returning the ſecond time to *Jeruſalem.* Compare the two following Verſes with *Nehemiah* 13. 6, 7, &c.

(33.) Baruch 3. 35, 37. *This is our God, ——afterwards did he ſhew himſelf upon the Earth, and converſed with Men.* This was fulfilled when God the Son took our Nature on him. *Anſw.* 1. 'Tis an Apocryphal Book. 2. Thoſe that admit the Book, reject theſe Verſes as ſuppoſititious; becauſe they doubt not, that theſe Words, *Afterwards did he ſhew himſelf upon the Earth, and converſed with Men,* were firſt only a Marginal Note added ſince the Birth and Death of our Lord, and in proceſs of time taken into the Text of the Book. 3. The Original Greek may be thus rendred; 'Afterwards this Book of the 'Commandments of God, and the Law 'which endureth for ever, was ſeen upon 'Earth, and *turned over* by Men. Note, That the laſt Verſe of *Baruch* 3*d*, is to be read with the firſt of *Baruch* the 4*th*.

Beſides theſe particular Anſwers to the *ſeveral Texts* objected to their Doctrine out of the Old Teſtament, the *Socinians* ſay farther *to them all* in general.

1. Whereas ſo exceptionable a Doctrine as that of *the Trinity*, and its Dependances, ought to be proved by clear Texts and demonſtrative Arguments; on the contrary, theſe Texts are (for the moſt part) ſo far from being clear and evident Proofs, that a Man muſt have a more than ordinary Wit and Capacity to apprehend how moſt of them are at all to the purpoſe, and why or to what end they are alledged by the *Trinitarians.* Moſt Men will want to be ſhewn the reaſon why they are cited or objected againſt the Unity of God.

2. Though in the Heat of Diſputation and Anger, Men catch up any Weapon againſt their Adverſaries; yet out of theſe Heats the more learned and judicious *Trinitarians* confeſs, That the Trinity and the Divinity of the Lord Chriſt and of the Holy Spirit, are not indeed taught in the Scriptures of the Old Teſtament, but are a Revelation made to us in the New. So ſaith *Tertullian, adv. Prax.* c. 3. St. *Cyprian,* Serm. 6. *Hieron, adv. Lucif. Theodorit, ad Græc.* l. 2. *R. Tuitienſis de Divin. Offic.* l. 11. c. 14. *F. L. Brugenſis* on *John* 1. 49. and on *Mat.* 28. 19. *R. Bellarmine de Chriſt.* l. 2. c. 6. and more clearly *de Purgat.* l. 1. c. 11. and *de Amiſ. Grat.* l. 4. c. 15. *Calovius Anticrel. Sect.* 420. *A. Salmero Prol. in Evang.* 11. q. 3. Nay 'tis the more general Opinion of the Divines of all Sects and Perſwaſions.

3. If

3. If ſo many had not confeſſed it, yet the thing is evident in it ſelf. For if the Trinity were indeed taught in the Old Teſtament, how came the Jewiſh Church in all Ages to be ſo wholly ignorant of it, that (as all confeſs) they had not the leaſt Suſpicion, that God is more than one Perſon? And if in this they had been deceived, 'tis not to be doubted that our Saviour would have reproved their Hereſy, and carefully ſet them right, as he did *in the matter of the Reſurrection*, and of their *Traditions* or Oral Law pretended to be derived from *Moſes*; ſee what he ſaith, *Mat.* 15. 9. But doth our Lord any where charge them with Hereſy, for believing, that God is only one Perſon?

4. The *Socinians* are aware, that to Perſons who never read any thing of this great Queſtion, ſome of their Interpretations of the Texts, *both of the Old and New Teſtament*, may ſeem ſomewhat *harſh* and *ſtrained*. But this (they ſay) happens, only becauſe ſuch Perſons have been *always accuſtom'd* to underſtand the alledged Texts in a contrary ſenſe, in the ſenſe of the Church: but if they will *often read and conſider* the *Socinian* ſenſe of them, they will ſoon diſcern that 'tis not only a probable ſenſe, but the true and only Senſe of which theſe Texts are capable, if we would reconcile them to the reſt of Scripture, and (particularly) to the many and clear Texts and Demonſtrations cited and hinted in the Firſt Letter.

SIR,

I am Yours.

A Third Letter

Concerning the

UNITARIANS,

Called

SOCINIANS.

SIR,

IN this I give you the Texts of *the Evangelists and Acts* objected to the *Socinian* Doctrine concerning God our Lord Christ, and the Holy Spirit: and the Answers of the *Socinians* to the Arguments arising from them.

(1.) Matth. 1. 23. *They shall call his Name* Immanuel, *which being interpreted, is, God with us. Answ.* See on *Isa.* 7. 14.

(2.) Mat. 2. 2. *Where is he that is born King of the* Jews? *for we —— are come to worship him. Answ.* Neither the *Hebrew, Greek*, nor *Latin* Word for *worship* him, import any more than *a civil* Worship and Honour. And it was the manner over all the *East*, and particularly among the *Jews*, to prostrate to Kings, 2 *Sam.* 19. 18. 1 *Kings* 1. 16, 23, 31. 2 *Sam.* 9. 6.

(3.) Mat. 9. 6. *The Son of Man hath Power on Earth to forgive Sins. Answ.* This is plainly spoken of Christ as he was a Man. God gave this Authority to the Lord Christ, because he gave to him also to know what was in Mens Hearts; namely, whether their Repentance and outward Professions were sincere and lasting. *John* 2. 24, 25. *Rev.* 1. 1.

(4.) Mat. 11. 27. *All things are delivered to me of my Father, and no Man knoweth the Son but the Father*, &c. *Answ.* (1.) If Christ were himself that *one true God*, it could not be said here that *another Person* gave all things into his Hands. (2.) The most Orthodox Interpreters do understand *all things* here, to be all things requisite for procuring and effecting the Redemption and Salvation of Men, or all things necessary to the executing the Office of the *Messias*. Whereas our Lord adds, *None knoweth the Son but the Father*, &c. *Maldonate* and *Grotius* make the sense to be, None but God knows *what the Son's Office is*, or what he is to do and suffer in order to the Salvation of Men; as on the other side, none but the Son knows

the

the Father's Mind, concerning the way and means by which Mankind is to be redeemed and ſaved.

(5.) Mat. 12. 31. *Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven. Anſw.* St. *Auſtin*, and generally all judicious Interpreters, by Blaſphemy againſt the Holy Ghoſt or Spirit, underſtand Mens aſcribing (with the Scribes and Phariſees in this Chapter) the Miracles and Works done apparently by the Spirit or Power of God, unto Magick, or the Power of the Devil. So that the Holy Ghoſt, or Spirit, is not in this Text a Perſon, or a God, but merely the Power of God.

(6.) Mat. 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them.* Mat. 28. 20. *I am with you always, even to the end of the World.* Theſe Texts prove the Omnipreſence of Chriſt, and conſequently, that he is true God. *Anſw.* 1. St. *Paul* to the *Coloſſians* ſays, *Though I be abſent in the Fleſh, yet am I preſent with you in the Spirit, joying and beholding your Order and your Stedfaſtneſs*, Col. 2. 5. Was *Paul* Omnipreſent, or was he true God? He knew and ſaw *by the Spirit*, the good Order in the *Coloſſian* Church, and even the Stedfaſtneſs of their Faith; but the Lord much more knoweth and ſeeth his Churches by that Spirit which he hath *without meaſure*. 2. It may be ſaid, that the Lord Chriſt is *in the midſt of*, and is *with* his People; not as God is, by an immediate Preſence, but by his moſt powerful Aid and Help, which he affordeth, partly by his continual and ſucceſsful Mediation for them all in general, *Heb.* 7. 25. partly by the Angels who are under his Directions, and by him ingaged in the Defence of the Faithful, *Heb.* 1. 14.

(7.) Matth. 26. 63. *Tell us whether thou be the Chriſt, the Son of God.* Like to which Text are *Matth.* 14. 33. *Mat.* 16. 16. *John* 1. 49. *Anſw.* It being manifeſt that Princes are called Sons of God by the Pſalmiſt, *Pſal.* 82. 6. as alſo that *Pſal.* 2. 7. (*Thou art my Son*) is literally meant of *David*. Hence it was that the *Jews* both then and now call the *Meſſias the Son of God*; not becauſe (as ſome imagine) they think he is God, or is generated of the Divine Subſtance; but becauſe they expect he ſhall be a very great Prince, an univerſal Monarch, and therefore the Son of God in a more perfect and higher ſenſe than *David*, or other Princes are.

(8.) Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. Anſw.* (1.) To be baptized in the Name of a Perſon or Perſons, is a Rite by which one delivers himſelf to the Inſtitution, Inſtruction, and Obedience of ſuch Perſon or Perſons: ſo that to be baptized in the Name of the Father, Son, and Holy Ghoſt, is to profeſs to be led and guided by them; or (as *Grotius* expreſſes this matter) 'tis to declare we will admit of no other thing as a part of our Religion, but what proceeds from theſe, that is, nothing but what is *commanded* by God or the Father, and has been *delivered* by his Son the Lord Chriſt, and *confirmed* externally by the Miracles, and internally with the Witneſs and Teſtimony of the Spirit, that is, of the Power and Inſpiration of God. (2.) 'Tis in vain, not to ſay ridiculouſly pretended, that a Perſon or Thing is God, becauſe we are baptized *unto* it, or *in the Name of* it. For then *Moſes* and *John* Baptiſt alſo would be Gods, 1 *Cor.* 10. 1, 2. *Our Fathers were — all baptized unto* Moſes. Acts 19. 3. *Unto what then were ye baptized? and they ſaid, Unto* John's *Baptiſm*; that is, (ſaith the Generality of Interpreters) *unto John* and the Doctrine by him delivered. Nor can it be doubted that to be *baptized unto* a Perſon or Perſons, and to be *baptized in the Name of* ſuch Perſon or Perſons, is the ſame thing. For, (1.) 'Tis acknowledged by all that underſtand the Hebrew and Syriac Idioms. (2.) 'Tis manifeſt by comparing ſome Texts of Scripture. For what in ſome of them is called *baptizing unto*, is in others called *baptizing in the Name of*. Rom. 6. 3. *As many of you as have been baptized into Jeſus Chriſt*, (or *unto* Jeſus Chriſt; for 'tis the ſame Prepoſition in the Greek that is uſed of *Moſes*, 1 *Cor.* 10. 1, 2. and of

John Baptiſt, *Acts* 19. 3.) *have been baptized into* (or *unto*) *his Death.* Gal. 3. 27. *As many of you as have been baptized into Chriſt* (in the Greek, *unto* Chriſt) *have put on Chriſt.* Acts 2. 38. *Be baptized every one of you in the Name of Jeſus Chriſt.* Acts 8. 16. *They were baptized in the Name of the Lord Jeſus.* Who does not now ſee, that to be baptized *unto*, and *in the Name of* Chriſt, or any other Perſon or Thing, are uſed as equivalent terms? And accordingly the Fathers, particularly *Tertullian*, often ſay baptized *unto* the Father, Son, and Holy Ghoſt. Nothing therefore can be inferred from this Text, for the Godhead of the Son or Spirit; becauſe as now Chriſtians are baptized unto them, ſo the Jews were baptized unto *Moſes*, and *John*'s Diſciples unto *John*.

(9.) Luke 1. 16, 17, 76. *Many of the Children of* Iſrael *ſhall be* (John Baptiſt) *turn to the Lord their God; and he ſhall go before him in the Spirit and Power of* Elias. —— *Thou Child ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the Face of the Lord to prepare his way. Anſw.* See on *Iſa.* 40. 3.

(10.) Luke 17. 5. *The Apoſtles ſaid unto the Lord, Increaſe our Faith. Anſw.* By thy Prayers to God, which are always heard for us.

(11.) Luke 24. 47. *That Repentance and Remiſſion of Sins ſhould be preached in his* (Chriſt) *Name. Anſw.* The ſenſe is, Chriſt commanded the Diſciples to require Men to repent, and on their ſo doing, to aſſure them in his Name (or from him) that God would forgive them.

(12.) John 1. 1, &c. *In the Beginning was the Word*, &c. *Anſw.* The Trinitarian Expoſition of this Chapter is abſurd, and contradictory: 'tis this,

In the Beginning: i. e. from all Eternity. *Anſw.* From all Eternity is *before* the Beginning, or *without* Beginning; not *in* the Beginning. *In the Beginning* muſt refer to ſome time and thing, it muſt be in the Beginning of the World, or of the Goſpel, or of the Word: and in which ever of theſe ſenſes it is taken, *the Word* cannot be from all Eternity, by Virtue or Force (I mean) of this Expreſſion.

Was the Word, i. e. was God the Son. *Anſw.* But where in Scripture is *the Word* called *God the Son?*

The Word was with God; i. e. The Son was with the Father. *Anſw.* It ſeems then that *God* in this Clauſe is *the Father.* But was not the Son alſo with the Holy Ghoſt, and is not he too (according to the *Trinitarians*) God, or a God? If he is, why doth St. *John* only ſay *the Son was with the Father*; and how comes the Father to engroſs here the Title of *God* to the Excluſion of the Holy Ghoſt?

The Word was God. What ſhall we do here? Was *the Word* the Father? for ſo they interpreted *God* in the foregoing Clauſe. No, *God* in this Clauſe, hath *a new meaning*, 'tis *God the Son.* But in the whole Scripture there are not theſe Words, *God the Son.*

The ſame was in the Beginning with God. How comes this to be again repeated? for *John* had ſaid once before, that the Word was with God. They care not, 'tis ſaid, and that's enough. The Truth is, according to their Senſe of this Context, no account can be given of this Repetition, and they muſt allow it to be a meer Tautology. But let us (ſay the *Socinians*) hear *Grotius* interpreting this ſublime Proem of St. *John*'s Goſpel.

Ver. 1. *In the Beginning*, (i. e. when God created the Heavens and the Earth. For theſe Words are taken from *Gen.* 1. 1.) *was the Word.* The *Hebrews* call that *Power and Wiſdom* of God, by which he made the World, and does all other his extraordinary Works, *his Word.* Pſal. 33. 6. *By the Word of the Lord were the Heavens made.* Heb. 11. 2. *The Worlds were made by the Word of God.* 2 Pet. 3. 5. *By the Word of God the Heavens were of old.* Pſal. 107. 20. *He ſent his Word, and healed them.* They borrowed this Expreſſion from *Moſes*, who in deſcribing the Creation, ſaith that *God ſaid, Let there be Light*, Gen. 1. 3. *God ſaid, Let there be a Firmament*, Gen. 1. 6. and ſo through the whole Chapter. Undoubtedly *Moſes* is not to be underſtood of a Word orally ſpoken, for God is a Spirit; but his meaning

is,

is, God put forth his *Power and Wiſdom*, and thereby created Light and the Firmament, *&c.* as eaſily as Men can ſpeak theſe Words, *Let there be Light*, *Let there be a Firmament*. Thus we ſee why the Divine Wiſdom and Power was called *the Word* by *David*, and ſo many Writers of the New Teſtament.

The Word was with God; i.e. It was not yet in the World, or not yet made Fleſh, (*ver.* 10, and 14.) but with God.

The Word was God; i. e. The Word (or Divine Wiſdom and Power) is not ſomething different from God; but being his Wiſdom and Power, is God. 'Tis the common Maxim of Divines, that the Attributes and Properties of God are God. Which is in ſome Senſe true. We may alſo here note, that thoſe Perſons (whether Angels or Men) to whom the *Divine Word* hath been in an extraordinary Degree communicated, have alſo had the Names *Jehovah* and God given to them. The Angel who deſtroyed *Sodom* by *a miraculous Tempeſt* from Heaven, is called *Jehovah*; ſo is he that promiſed *Abraham* to cauſe *Sarah* to conceive a Son, *Gen.* 18. 13. On the ſame account God ſays to *Moſes*, Exod. 7. 1. *See I have made thee a God to* Pharaoh. Ver. 2. *The ſame was in the Beginning with God.* This is here again repeated by the Evangeliſt, to teach us that *the Word* is ſo God, that it is not all that God is; there being other Properties and Attributes of God, that are communicable as well as the *Word*.

Ver. 3. *All things were made by him.* The *Engliſh-Geneva* Tranſlation ſaith here, All things were made by *It*. But it matters not, for *the Word* begins here to be ſpoken of as a Perſon, by the ſame *Figure of Speech* that *Solomon* ſaith, Wiſdom *hath builded* her Houſe, and *hewn out* her ſeven Pillars, *Prov.* 9. 1. And that *David* calls God's Commandments *Counſellors*, Pſal. 119. 24.

Ver. 4. *In him*; i. e. In him when he was in the World and was made Fleſh; *Ver.* 10, and 14.

Was Life; i. e. By the Word, when made Fleſh or *Man*, the way and manner of obtaining Life (eternal Life) was diſcovered to the *Gentiles*. The way is the Doctrine of the Goſpel, *John* 12. 50.

And the Life was the Light of Men; i. e. The Life-giving Doctrine by him taught, was that Light, to and by which Men may and ought to direct their Steps in order to eternal Bleſſedneſs. *John* 12. 50. So here the Doctrine of Chriſt, the Goſpel, is called Light, as before it was called Life.

Ver. 8. *He* (John) *was not that Light*; i. e. *John* neither was, nor was the bringer of the Light of the Goſpel: though he bare Witneſs to both. 'Tis uſual in familiar Speech to call the Bringer of a thing, by the Name of the thing he brings: and for this reaſon our Saviour is called Life, and Light, *John* 14. 6. *John* 8. 12.

Ver. 10. *He was in the World.* Here the Evangeliſt returns to ſpeak of *the Word*. The Senſe is, in Proceſs of time the Word became incarnate, that is, *Abode on the Perſon of Jeſus Chriſt*, and ſo converſed in the World among Men. God communicated his Word, (that is, a vaſt Effuſion of his Divine Power and Wiſdom) to his Son the Lord Chriſt, *Acts* 10. 38.

The World was made by him; i.e. The World and all Men were made by this Word, which (afterwards) abode on Jeſus Chriſt; and which *in* and *by* him performed Works not much leſs wonderful than was the firſt Creation.

And the World knew him not. Knew not that the Word abiding on Jeſus, was that very Divine Word which made both the World and all Men.

Ver. 11. *He came unto his own*; i.e. To thoſe whom he had made, *ver.* 10. *He* is to be underſtood of the Word. The Word came in the Perſon of Chriſt.

His own received him not; i. e. did not own him for what he indeed was, the Divine Word. 'Tis again repeated, to brand the Ingratitude and Stupidity of the *Jews* of that Age.

Ver. 12. *Them that believe on his Name.* On his Name, is an Hebrew Phraſe, as much as to ſay, *on him*; i.e. Them that believed on the Word, made Fleſh: or them that recei-

ved and owned him for what he indeed was, even the Divine Word.

Ver. 14. *And the Word was made Fleſh*; Or, *For* the Word was made Fleſh: *i.e.* did abide on and inhabit an Humane Perſon, the Perſon of Jeſus Chriſt; and ſo was (in appearance) made Fleſh or *Man*: for Fleſh is the uſual Scripture Phraſe for Man, *Gen.* 6. 12. *Deut.* 5. 26. *Jer.* 12. 12. *Jer.* 17. 5. *Mark* 13. 20.

And we beheld his Glory; i. e. The Glory of the Man, on whom *the Word* did abide and inhabit in him. We beheld his Glory in his many Miracles, *John* 2. 11. Alſo in his Tranſfiguration, 2 *Pet.* 1. 17. And on many other occaſions.

The Glory as of the only-begotten of the Father; i. e. A Glory worthy of the only-begotten of the Father. Chriſt is called the only-begotten on ſeveral accounts, this eſpecially, that he only was begotten by the Divine Power on a Woman, *Luke* 1. 35.

Ver. 15. John *bare Witneſs of him*—*ſaying*, —*He was before me*: i. e. Was before me in Dignity, being the only-begotten of God: So *Erafmus* and *Beza* as well as *Grotius*.

Ver. 18. *Which is in the Boſom of the Father*; i.e. Who is moſt dear to the Father. So the Phraſe ſignifies in other Texts; *Numb.* 11. 12. *Deut.* 13. 6.

Hath declared him; i. e. Hath revealed his Mind and Will to Men. Hitherto (for the moſt part) *Grotius*.

Briefly, *The Word* (according to *Grotius*) is not an eternal Son of God, but is here the Power and Wiſdom of God; which Word abiding without meaſure on the Lord Chriſt; (as it is expreſly ſaid, *Heb.* 1. 3. *Mat.* 28. 18. *Col.* 2. 3. ſee the Notes on theſe Texts) 'tis therefore ſpoken of as a Perſon, and as one Perſon with Chriſt, and he with that.

This Notion of *the Word* will lead a Man through all the Difficulties of this Chapter, with far more eaſe than any other hitherto offered. Beſides that it is ſo well founded, as has been ſhown on *ver.* 1. 'tis alſo as eaſy and obvious, and clears the Senſe as much as can be expected on a Portion of Scripture that is ſo obſcure and dark, and which was deſignedly written after a myſterious and ſublime manner.

(13.) John 2. 19, 21. *Deſtroy this Temple, and in three Days I will raiſe it up.*—*He ſpake of the Temple of his Body. Anſw.* Chriſt raiſed his Body, by a Power communicated to Him by the Father: and accordingly his being raiſed, is always attributed to the Father, not to himſelf. *Gal.* 1. 1. Paul *an Apoſtle*,—*by Jeſus Chriſt*; *and God, the Father, who raiſed him from the Dead*. See alſo *Eph.* 1. 19, 20. 1 *Theſſ.* 1. 9, 10. Had our Lord raiſed himſelf by his own proper Power, his Reſurrection could in no reſpect be aſcribed to the Father.

(14.) John 2. 25. *He knew what was in Man. Anſw.* The Knowledg which the Lord Chriſt had, or now in his ſtate of Exaltation hath, of the Secrets of Mens Hearts, is the pure Gift of, and Revelation from God, and the Divine *Word* abiding on him. Rev. 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him, to ſhew unto his Servants.* John 3. 34. *God giveth not the Spirit by meaſure* (that is, ſparingly) *unto him.* But ſee alſo what they ſay on *Rev.* 2. 23.

(15.) John 3. 13. *No Man hath aſcended up to Heaven, but he that came down from Heaven*; *even the Son of Man, which is in Heaven. Anſw.* (1.) *Eraſmus*, *Beza*, *Camerarius*, acknowledg that the Greek ſhould be rendred, which *was* in Heaven. Neither ſo are the Words, *which was in Heaven*, an idle Repetition of what went before; for it is repeated *majoris aſſeverationis cauſa*, for its greater Confirmation. The moſt learned Orthodox Interpreters underſtand this aſcending into, and being in Heaven, as alſo the deſcending, only *metaphorically*; and interpret thus, *No Man hath aſcended up to Heaven*: No Man hath known the Mind of God our Heavenly Father: *But he that came down from Heaven*; *i. e.* but he that is ſent to you as the Meſſenger of Heaven, or of God. *Even the Son of Man which is in Heaven*; *i. e.* even I whoſe Meditation and Converſation is in Heaven. As St. *Paul* ſays of himſelf; *Phil.* 3. 20. *Our Converſation is in Heaven.* So they interpret the whole Paſſage, of the humane Nature, I ſuppoſe,

ſuppoſe, becauſe our Lord conſiders and ſpeaks of himſelf here by the Name only of *the Son of Man.* But the *Socinians* do (generally) underſtand this Text literally, and ſay, that 'tis here intimated that before our Lord entred upon his Office of *Meſſias*, he was taken up to Heaven to be inſtructed in the Mind and Will of God (as *Moſes* was into the Mount, *Exod.* 24. 1, 2, 12.) and from thence deſcended to execute his Office, and declare the ſaid Will of God. The ſame thing they ſay is alſo hinted, *John* 6. 38, 46, 51, 62. *John* 8. 40.

(16.) John 3. 18. *The only begotten. Anſw.* See on *John* 1. 14.

(17.) John 5. 19. *Whatſoever things He* (the Father) *doth, thoſe alſo doth the Son. Anſw.* The Son doth them, only by the Spirit or Power of the Father inhabiting in him. John 5. 30. *I can do nothing of my ſelf.* John 14. 10. *The Father that dwelleth in me, He doth the Works.* Matth. 12. 28. *I caſt out Devils by the Spirit of God.*

(18.) John 5. 23. *That all Men ſhould honour the Son, even as they honour the Father. Anſw.* The meaning only is, as we honour God or the Father, ſo we muſt not forget to honour alſo the Son of God; becauſe to him the Father hath committed the laſt Judgment of all Men, ver. 22. An Equality of Honour is no more intended here, than an Equality of Perfection in thoſe words, *Be ye perfect, even as your Father which is in Heaven is perfect*, Matth. 5. 48. For the ſenſe there is, As God is truly perfect, ſo do ye endeavour to be perfect with that Perfection of which your finite Natures are capable.

(19.) John 6. 44. *I will raiſe him up at the laſt Day. Anſw.* The Lord Chriſt ſhall raiſe and change our Bodies by the ſame Divine *Word*, or Power of God communicated to him, and abiding on him, by which while he was in this mortal Life, he raiſed and *changed* the Body of *Lazarus*, which was corrupted: that the Power by which he reſtored *Lazarus* to Life again, was not our Lord's own proper Power, but God's, that is, the Father's; is plainly intimated by our Lord himſelf, *John* 11. 41. *Father, I thank thee that thou haſt heard me*, &c. Almighty God can lodge, even in dry Bones, a Power of reſtoring the Dead, 2 *Kings* 13. 21. See alſo what hath been ſaid on *John* 5. 19.

(20.) *John* 8. 56, 58. Abraham *rejoyced* (or deſired) *to ſee my Day, and ſaw it.* — *Before* Abraham *was, I am*, or (as 'tis rendred by the Syriac, *Nonnus* and *Grotius*) *I was. Anſw.* (1.) *Abraham* ſaw Chriſt's Day, in the Spirit of Prophecy; he ſaw it as coming, not as preſent; he foreſaw (as he deſired) the time when it ſhould be. (2.) St. *Auſtin* has confeſſed, that Chriſt is here ſaid to be before *Abraham*, not actually, but in the Counſel, Decree and Ordination of God. And ſo St. *Peter* explains this matter; 1 Pet. 1. 20. *Who verily was fore-ordained from the Foundation of the World, but was made manifeſt in theſe laſt times.* In like manner at *Rev.* 13. 8. Chriſt is called *the Lamb ſlain from the Foundation of the World.* The Words are, *Whoſe Names are not written in the Book of Life, of the Lamb ſlain from the Foundation of the World.* Every one ſees that Chriſt could be no otherways ſlain *from* the Foundation of the World, but in the Counſel and Decree of God. See more ſuch Inſtances on *John* 17. 5. 'Tis true the *Jews* did not apprehend in what ſenſe our Lord meant he was before *Abraham:* but neither did he intend or care they ſhould; for finding them averſe from Truth and Piety, he often ſo ſpake to ſome of them, as to perplex and affront their Blindneſs and Arrogance yet more, and not to inſtruct them: ſee for this *Luke* 8. 10.

(21.) John 10. 30. *I and the Father are one. Anſw.* Not one God, but as Friends are ſaid to be one. Thus our Lord explains himſelf, *John* 17. 11. *Keep them whom thou haſt given me, that they may be one, as we are.* The Diſciples could be one no otherways than as Friends are one, (namely *in Affection and Deſign*) neither with one another, nor with God. Ver. 22. *The Glory which thou gaveſt me*, (*i. e.* the Power of doing Miracles) *I*

have

have given them, that they may be one, as we are one.

(22.) John 10. 33. *Thou being a Man makeſt thy ſelf God*, or *a* God. *Anſw.* It appears they lied, by our Saviour's Anſwer at ver. 36. *Say ye of him, whom the Father hath ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?* Had our Lord been more than the Son of God, he would have owned his Dignity, when they charged him with Blaſphemy for ſaying thoſe things, from which it might (by their ſtrained Conſequences) be inferred that he made himſelf a God. *Camero* on this Text ingenuouſly confeſſes, that *in this Context* our Lord doth not make himſelf God: He adds, That Times and Circumſtances required, that the Revelation of this Myſtery ſhould be deferred till our Lord's Reſurrection and Aſcenſion into Heaven. In which ſaying, he gives up to the *Socinians* all the Texts of the Evangeliſts.

(23.) John 10. 38. *The Father is in me, and I in him.* *Anſw.* 'Tis alſo ſaid, 1 *John* 4. 16. *He that dwelleth in Love*, (*i. e.* exerciſeth Love and Charity) *dwelleth in God, and God in him.* Therefore Chriſt and Chriſtians are ſaid to be in God, and God in them, by their mutual Love; or becauſe of their mutual Love. See 1 *John* 2. 24. and 3. 24. and 4. 15.

(24.) John 12. 41. *Theſe things ſaid* Iſaias, *when he ſaw his Glory, and ſpake of him.* *Anſw.* See on *Iſai.* 6. 1, 8, 9.

(25.) John 14. 1. *Ye believe in God, believe alſo in me.* *Anſw.* Our Lord has himſelf interpreted this. John 12. 44. *He that believeth on me, believeth not on me, but on him that ſent me.*

(26.) John 14. 7, 9. *If ye had known me, ye would have known my Father alſo: and from henceforth ye know him, and have ſeen him. —He that hath ſeen me, hath ſeen the Father; how ſayeſt thou then, Shew us the Father?* *Anſw.* It is alſo ſaid, *Luke* 10. 16. *He that heareth you, heareth me*; 'tis there farther added, *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Shall we now infer, that the Diſciples and Miniſters of Chriſt, are Chriſt: nay, are him alſo that ſent Chriſt, namely God? The Truth therefore is, when we are ſaid to know, ſee, hear, deſpiſe God, in knowing, ſeeing, hearing, or deſpiſing Chriſt, or his Miniſters; the meaning only is, that Chriſt and his true Miniſters being the Ambaſſadors and Meſſengers of God, and revealing to us his Nature and Will, they are ſo far forth to be eſteemed one with God; and in ſeeing and hearing them, we ſee and hear him as much as the inviſible God can be ſeen or heard, in this mortal Life.

(27.) John 14. 14. *If ye aſk any thing in my Name, I will do it.* *Anſw.* The obvious meaning is, if ye pray for any thing to God, uſing my Name; I will cauſe it to be done for you by my Interceſſion, the general Interceſſion that I will make for all good Chriſtians. Heb. 7. 25. *He is able to ſave them that come unto God by him*, (*i. e.* that pray to God in his Name) ſeeing he ever liveth to make Interceſſion for them.

(28.) John 16. 8, 13, 14. *When he* (the Comforter, or Spirit) *is come, he will reprove the World of Sin: —He ſhall not ſpeak of himſelf: —He ſhall receive of mine, and ſhew it to you.* Here the Spirit is plainly ſpoken of as a Perſon. *Anſw.* (1.) Of thoſe that are *Unitarians*, all the *Arians*, and very many *Socinians*, do acknowledg, that the Holy Spirit is a Perſon, chief of the Heavenly Spirits, prime Miniſter of God and Chriſt; becauſe he is here called the Comforter (or Advocate) and ſaid to hear, ſpeak, and teach; and elſewhere to interceed for us. But they add, that this very Context in telling us, (ver. 13.) *He will guide you into all Truth, for he ſhall not ſpeak of himſelf*; ſufficiently ſheweth that he is not God, or a God. For it were intolerable to ſay of God, he ſhall lead you into all Truth, for he ſhall not ſpeak of himſelf: the contrary is true of God, he ſhall lead you into all Truth, *For he ſhall ſpeak of himſelf.* (2.) But more generally the *Socinians* ſay, that Actions proper to Perſons are by a Figure aſcribed *to things*, and even *to*

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Qualities of things, not only in Holy Scripture, but in all Writers. God's Commandments are called *Counſellours*, Pſal. 119. 24. Underſtanding is ſaid *to lift up her Voice*, Prov. 8. 1. Wiſdom *to build* her Houſe, and *hew out* her ſeven Pillars, *Prov.* 9. 1. ſee *Heb.* 4. 12, 13. *Luke* 4. 39. Charity *to think* no evil, 1 *Cor.* 13. 5. Water and Blood *to bear Witneſs*, 1 John 5. 8. The Stone ſet up by *Joſhua*, *to hear* all the Words of the Lord, *Joſh.* 24. 27. Are theſe things Perſons? Is it not evident that Actions proper to Perſons are aſcribed to them, as well as to the Holy Spirit, or Power and Inſpiration of God, by the Figure called *Proſopopœia?* Briefly, We ought to conceive thus of this matter, a great Effuſion of God's Inſpiration and Power being to be given to the Diſciples, that it might be a continual Director and Guide when the Lord Chriſt was no more perſonally with them: therefore this Guide is by the aforeſaid Figure ſpoken of in ſuch terms as if it were ſome Doctor, Teacher, and Advocate. Hence it is ſaid to reprove the World, to guide into all Truth, to intercede for us, (namely, becauſe it ſuggeſteth Prayer and Affection in Prayer:) alſo not to ſpeak of himſelf, but to ſpeak what he ſhall hear from God; to receive of Chriſt's, that is, receive of God the Remainder of Chriſt's Doctrine, and teach it to the Apoſtles. For 'tis to be noted that our Lord left ſome things to be taught by this Inſpiration of God; becauſe the Diſciples were not capable to hear and believe them, till they had ſeen the great Miracles of our Lord's Reſurrection and Aſcenſion into Heaven, *John* 16. 12. *I have yet many things to ſay to you, but ye cannot bear them now; Howbeit when the Spirit of Truth is come, he ſhall guide you into all Truth.* The Spirit that guided the Apoſtles into all Truth, was it not the meer Inſpiration of God?

It is for the ſame Reaſon, and by the ſame Figure, that this Power and Inſpiration of God in the Apoſtles, is ſaid *to bear Witneſs*, *John* 15. 26. to ſearch Myſteries, 1 *Cor.* 2. 10, 11. to diſtribute Gifts, 1 *Cor.* 12. 2. to appoint Biſhops, *Acts* 20. 28. to glorify Chriſt, *John* 16. 14.

Finally, It appeared in the Form of a Dove on Chriſt, and of Cloven Tongues on the Apoſtles, *Matth.* 3. 16. *Acts* 2. 3, 4. Becauſe God conveyed this Divine Energy to the Lord Chriſt, and to the Apoſtles, in theſe outward Symbols, which were fit Emblems of the Quality of the Gifts then beſtowed. The Dove ſignified the mild and peaceable Spirit of Chriſt; and that the Power then conveyed to him ſhould not be for the Damage or Hurt of Mankind: The Tongues denoted, that the Apoſtles did then and there receive the Gift or Faculty of ſpeaking with many Tongues. But what ſenſe can the *Trinitarians* make of theſe things? They ſay the Spirit is a Perſon and God: Did God receive and aſſume the Shape of a Dove, that is, of a Brute? What hinders but that they may believe all the Transformations in the Metamorphoſis of *Ovid?*

(29.) John 16. 15. *All things that the Father hath, are mine.* *Anſw.* 1. St. *Paul* hath ſaid as much of every Chriſtian; 1 Cor. 3. 21, 22. *All things are Yours:——things preſent, things to come, all are Yours.* 2. *All things* in this Text of St. *John*, are all things relating to the Chriſtian Faith, Doctrine and Diſcipline: for it follows, *Therefore ſaid I, He* (the Spirit) *ſhall take of mine, and ſhew it to you.* The meaning of the whole Paſſage is, all things relating to the Doctrine and Diſcipline of the Chriſtian Church, *which the Father hath in his Mind and Deſign, are mine:* that is, are known to me, and ſhall (for the moſt part of them) be ordered by my ſelf: as for the reſt which I my ſelf do not diſcover or order, the Spirit ſhall receive it, and ſhew it to you.

(30.) John 17. 5. *Glorify me with thine own ſelf, with the Glory I had with thee, before the World was.* *Anſw.* 1. St. *Auſtin* and many other learned and Orthodox Interpreters, not only grant, but contend that the meaning here is, Let me now *actually* receive that Glory with thy ſelf, which I had with thee *in thy Decree and Deſign* before the World was. This Interpretation is confirmed by this, that the Sufferings of Chriſt were to precede his *actual* Glory,

Glory, 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit — did ſignify, when it teſtified before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* 2. As 'tis here ſaid, *The Glory that I had with thee before the World was:* ſo 'tis ſaid, 2 Cor. 5. 1. *We have a Building of God, an Houſe not made with Hands.* Where *we have*, is, we have it in God's Decree and Intention, or it is prepared for us. 2 Tim. 1. 9. *Grace was given us in Chriſt before the World was.* Where again, *was given to us*, is, was given in God's Decree and Intention. Therefore ſo alſo we may underſtand, that Chriſt had Glory before the World was.

(31.) John 17. 10. *All mine are thine, and thine are mine. Anſw.* It appears by the foregoing Verſe, and by what follows, that Chriſt ſpeaks of ſuch as were or ſhould be his Diſciples. His meaning is, all that are my Diſciples, are of thy giving to me, and ſtill remain thine; and all that are true Servants and Lovers of God, readily become mine, that is, Diſciples to me.

(32.) John 17. 24. *For thou lovedſt me from the Foundation of the World. Anſw.* None can deny that God loved all the Elect from the Foundation of the World. To God all things are preſent; not only what is paſt, but what is to come, is preſent to the Divine Mind and Knowledg.

(33.) John 20. 28. Thomas *anſwered, and ſaid unto him, My Lord, and my God:* Or, O my Lord, and O my God! For 'tis an Attic Vocative. *Anſw.* 1. *Neſtorius*, Patriarch of *Conſtantinople*, was of Opinion that theſe Words were not deſigned to Chriſt, but to God. For though the Evangeliſt ſaith, Thomas *anſwered and ſaid unto him* (i. e. to Chriſt) *O my Lord, and O my God*; yet the Exclamation might be addreſſed to God as its Object, tho it was alſo *an* Anſwer to our Saviour, or *in* Anſwer to our Saviour, and to what he had ſaid at *ver.* 27. Or, if the Words were addreſſed to our Saviour alſo, it may be admitted as true what others ſay here: Namely, 2. When *Thomas* had felt the Prints of the Spear and Nails in our Saviour's Side and Hands, and was thereby fully ſatisfied that he was indeed riſen again, he breaks forth into this Exclamation; the firſt part of which he directed to Chriſt, the other to God. *O my Lord!* are Words of Congratulation to our Saviour; *And O my God!* Words of Admiration and Praiſe to God.

(34.) Acts 5. 3. 4. *Why hath Satan filled thine Heart, to lie to the Holy Ghoſt? — Thou haſt not lied unto Men, but unto God. Anſw.* Some of the moſt celebrated Interpreters among the *Trinitarians* have owned, that this Text ought to be thus underſtood, *Why haſt thou lied to the Holy Ghoſt*; i.e. to us Apoſtles who have (thou knoweſt) the Holy Spirit or Inſpiration of God in us. *Thou haſt not lied unto Men, but unto God*; i. e. thou haſt not hereby lied to Men only or chiefly, but to God, who is in us by his Spirit and Inſpiration. This Interpretation is confirmed by 1 Theſſ. 4. 8. *He therefore that deſpiſeth, deſpiſeth not Man, but God, who hath alſo given unto us his Holy Spirit.* Here 'tis manifeſt, that thoſe who deſpiſed the Apoſtles, are ſaid to deſpiſe God, becauſe God was in them by his Spirit: What hinders then, but that for the ſame reaſon, thoſe that lied to the Apoſtles, ſhould be ſaid and underſtood to lie to God?

(35.) Acts 7. 59. *They ſtoned* Stephen, *calling upon God, and ſaying, Lord Jeſus, receive my Spirit. Anſw.* (1.) The word *God* is not in the Original Greek, in no Greek Bible. (2.) Admitting this word *God* to be here rightly underſtood, yet the Greek when rendred Grammatically, maketh this ſenſe, calling upon God, and ſaying, *O Lord of Jeſus*, receive my Spirit. (3.) Admitting the Engliſh Tranſlation, the meaning here is only this, *Stephen* called upon God, and he alſo ſaid, Lord Jeſus, receive my Spirit; becauſe at the ſame time he ſaw Jeſus (in Prophetick Viſion) ſtanding at the right Hand of God. He began to have this Viſion while he ſtood before the Council, *ver.* 56. and it continued with him to the Moment of his Expiration, for his Conſolation and Support; as is granted by many learned Interpreters of the Orthodox Party.

(38.) Acts 9. 14, 21. *To bind all that call upon thy Name.* (The Words are ſpoken to the Lord Chriſt, as is made undeniable by ver. 17.) ——*Is not this he, that deſtroyed them which called on this Name* (Chriſt's Name) *in* Jeruſalem? *Anſw.* 1. The *Socinians* generally not only grant, but earneſtly contend, that Chriſt is to be worſhipped and prayed to: becauſe God hath (they ſay) by his inhabiting *Word* or Power given to the Lord Chriſt, a Faculty of knowing all things, and an Ability to relieve all our Wants. The Polonian *Unitarians* were ſo zealous in this matter, that they excommunicated and depoſed from their Miniſtry, ſuch of their own Party as denied that Chriſt might be prayed to, and worſhip'd with Divine Worſhip. This had bad Effects, therefore the *Unitarians* of *Tranſilvania* were more moderate, they admitted to the Miniſters and Profeſſors-Places, thoſe that rejected the Invocation and Adoration of Chriſt; but obliged them under their Hands, not to ſpeak againſt worſhipping or praying to the Lord Chriſt in their Sermons or Lectures. 2. Thoſe *Unitarians* that reject the Invocation of Chriſt, ſay, 1. That the moſt learned of the Ancients were of their Opinion. It appears by St. *Auſtin* (*T. 6. L. 1. de Hæreſ. Num.* 43.) and by *Photius* (*Cod.* 117.) that *Origen* denied that the Son was to be adored or prayed to. He is, ſaith *Origen*, not the Author, but Procurer of the good things beſtowed on us. See alſo *Origen de Orat. ſect.* 1. and *contra Celſum*, l. 8. In both which places he expreſly denies, that Chriſt is to be invocated. Nor can it be doubted, that *Origen* ſpoke the ſenſe of the Catholick Church of his time. 2. Our Lord Chriſt, when he was conſulted about the Object and Matter of Prayers, directed his Diſciples to God; *Luke* 11. 1, 2. *When ye pray, ſay, Our Father which art in Heaven.* 3. It ſeems clear enough, that he forbad the Diſciples to pray to himſelf; ordering them at the ſame time to pray to God in his Name, or *for his Sake:* John 16. 23. *In that Day* (*i. e.* after I am riſen, have ſeen you again, and being aſcended into Heaven, have procured for you the Comforter, whoſe Conſolations none can take from you. So all Interpreters of note) *ye ſhall ask me nothing*; ——*whatſoever ye ſhall ask the Father in my Name, he will give it you.* 4. To make Chriſt himſelf the Object of Prayer, is to deſtroy his Mediatory Office. For if he doth hear our Prayers, and can and doth (by a Power conſtantly reſident in him) relieve our Wants; to what purpoſe is he our Mediator with God? They that make it a Duty to pray to Chriſt, will find it hard to give a good account of thoſe Words, *Heb.* 7. 25. *He* (Chriſt) *is able to ſave unto the uttermoſt, all that come unto God by him,* (*i. e.* that pray to God in his Name, or *for his Sake*) *ſeeing he ever liveth to make Interceſſion for them.* What can be more evident, than that here Chriſt's ſaving us from the Evils we either fear or labour under, is aſcribed not to his own inherent Power, but to his Interceſſion with the Almighty. It is farther to be obſerved, that theſe Gentlemen ſay, that Chriſt's Mediation and Interceſſion for us, is not to be underſtood of a verbal or perſonal Mediation, proceeding from a particular knowledg of our Wants and Prayers, but *he mediates by his Merits*; that is, by the perfect Obedience, and moſt acceptable Services that he has performed to God.

As to the objected Texts, *To bind all that call upon thy Name.* And again, Is not this he that deſtroyed *them that called on this Name* in *Jeruſalem?* They anſwer, that the Original Greek may be tranſlated ſeveral ways. 1. Thus, to bind all *that are called by* thy Name. And, Is not this he, that deſtroyed them *who are called by this Name* in *Jeruſalem?* that is, All that from *Chriſt* are called *Chriſtians.* And this ſeems to be the genuine Senſe of theſe Texts. 2. Thus, To bind all *that name thy Name.* And, Is not this he that deſtroyed them *who name this Name* in *Jeruſalem?* that is, that profeſs the Name of Chriſt, that ſpeak of Chriſt as their Maſter and Teacher. Agreeably to this, St. *Paul* ſaith, 2 Tim. 2. 9. *Let all that name the Name of Chriſt, depart from Iniquity.* 3. Thus, as 'tis in our Engliſh Bibles, to bind all that *call upon thy Name.* And, Is not this he that deſtroyed them *that called on this Name* in *Jeruſalem?* For though the firſt

Christians did not pray to the Lord Christ, yet they called upon his Name in Prayer, they used his Name in their Prayers to God, praying for all things in his Name; which is *a calling upon his Name* in the most proper and grammatical Sense of these Words; and is indeed the only Sense of which they are capable, when they are used of a Man, as Christ was. So they.

(37.) Acts 15. 28. *It seemed good to the Holy Ghost, and to us.* *Answ.* That is, to God's Inspiration in us, and therefore to us also: See on *John* 16. 8, 13, 14.

(38.) Acts 20. 28. *Feed the Church of God, which he hath purchased with his own Blood.* *Answ.* 1. It appears by the *Syriac*, the *Armenian*, and the most ancient Greek Bibles, that the true reading of this Text is, Feed the Church of *Christ*, which he hath purchased with his own Blood. 2. Admitting the reading in the vulgar Editions of the Greek, yet some great Masters of that Tongue have rendred the Greek Words thus, Feed the Church of God, which he hath purchased with *his own Son's Blood.* 3. Admitting the Translation in our English Bibles, some learned Men (particularly *Erasmus*) have noted, that the Blood of Christ is here called the Blood of God, because it was *the Blood which God gave* for the Redemption of the World. So John 1. 36. *Behold the Lamb of God:* that is, the Lamb of Sacrifice *which God giveth* for the Sins of the World. For God so loved the World, that he gave his only begotten Son to die and shed his Blood for us. From,

SIR,

Your

Faithful and Assured.

A Fourth Letter

Concerning the

UNITARIANS,

Vulgarly Called

SOCINIANS.

SIR,

WE are come to the last part of our Task, the Texts of the Epistles and Revelation, and the Answers of the *Socinians* to them.

(1.) Rom. 1.3. *Jesus Christ our Lord, which was made of the Seed of* David, *according to the Flesh.* Rom. 9. 5. *Of whom, as concerning the Flesh, Christ came; who is over all, God blessed for ever. Amen. Cyprian adv. Jud.* l. 2. c. 5. *Hilarius* in *Psal.* 12. *Answ.* 1. It is very probable, by the *Syriac*, and by some Passages in *Ignatius* and other Fathers, that the Word *God* was not originally in this Text, for they read it thus, Of whom as concerning the Flesh Christ came, *who* is blessed *above* all for ever. 2. But admitting the reading in the vulgar Editions of the Greek, the Greek Words (as *Erasmus* and *Curcellæus* observe) should have been thus translated, Of whom, as concerning the Flesh, Christ came; *God who is over all be blessed for ever.* For the Words are a Thanksgiving for Christ, and for his Exaltation. The Addition of the word *Amen*, proper in Prayers and Thanksgivings, doth much countenance this Translation. 3. These Words, *according to the Flesh*, and *as concerning the Flesh*, never signify (as *Trinitarians* would here interpret them) *according to his Human Nature*, as if Christ had also a Divine Nature: *Rom.* 9. 3. My Kinsmen *according to the Flesh.* Rom. 4. 1. *Abraham*, our Father *as pertaining to the Flesh.* Col. 3. 22. *Servants obey in all things your Masters according to the Flesh.* Had now *Abraham* or *Paul*'s Kinsmen, or have Masters a Divine Nature, because these Words, *according to the Flesh*, and *as pertaining to the Flesh*, are used of them? The Truth is, these Phrases are only as much as to say *according to the Body*; and are to signify that *Abraham* is the Father of the *Jews*, according to their Bodies, as God is the Father of their Souls or Spirits: and that the *Jews* were *Paul*'s Kinsmen according to

the Body, but not of Kin to him in Reſpect of Likeneſs in Faith or Manners: alſo that Maſters are Maſters over our Bodies, not of our Minds or Spirits. Therefore in the other Texts alſo, where Chriſt is ſaid to be of the Seed of *Abraham*, of *Iſrael*, and of *David*, *according to the Fleſh*; the meaning can only be, that as to his Body, or outward Man, he deſcended of the Houſe of *David*, and of the Stock of *Iſrael* and *Abraham*, his Soul or Spirit being from God.

(2.) Rom. 2. 16. *God ſhall judg the Secrets of Men by Jeſus Chriſt.* 1 Cor. 4. 5. *Who both will bring to light the hidden things of Darkneſs, and will make manifeſt the Counſels of Hearts. Anſw.* The Knowledg Chriſt hath, or at the laſt Judgment ſhall have, *of the Secrets of Hearts*, is purely by Revelation from God, and the Divine *Word* communicated to him; Rev. 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him to ſhew unto his Servants.*

(3.) Rom. 10. 12. *The ſame Lord over all, is rich unto all that call upon him. Anſw.* This, and what follows, is ſpoken of God, not of Chriſt.

(4.) 1 Cor. 1. 2, 3. *All that in every place call upon the Name of Jeſus Chriſt.* Ver. 3. *Grace be to you, and Peace from God our Father, and from the Lord Jeſus. Anſw.* 1. As to the former of theſe Texts, ſee on *Acts* 9. 14, 21. For all that is there ſaid, takes place here alſo. 2. But as to *Ver.* 3. it ſhows plainly that Chriſt is not God, for it ſpeaks of him as a diſtinct and different Perſon from God: Therefore Grace and Peace is wiſhed to the *Corinthians* from God, *as the Author* of every good and perfect Gift; and from Chriſt, (to uſe the Words of *Origen*) *as the Procurer*, by his Intercellion with God.

(5.) 1 Cor. 6. 9. *Your Body is the Temple of the Holy Ghoſt.* 2 Cor. 6. 16. *Ye are Temples of the living God. Anſw.* The Holy Ghoſt, or Spirit, being the Inſpiration and Power of God, the ſame Bodies that are Temples of one, muſt needs be Temples alſo of the other.

(6.) 1 Cor. 10. 9. *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents.* It had been ſaid before, at *Ver.* 4. *They drank of that Spiritual Rock that followed them, and that Rock was Chriſt. Anſw.* 1. The Rock was Chriſt; not really, but *in Signification*, it ſignified and prefigured Chriſt, for which reaſon 'tis called *a ſpiritual Rock*. So St. *Auſtin, contr. Adverſ. Leg. & Prophet. l.* 2. *c.* 6. This Interpretation is confirmed by Inſtances of like Nature, *Gen.* 41. 26. *The ſeven good Kine are ſeven Years, and the ſeven good Ears are ſeven Years:* that is, they ſignify and prefigure ſeven Years of Plenty. This Rock prefigured Chriſt, as he is the true Rock of his People and Church: Its Waters only ſignified Chriſt; for as they were the Refreſhment and Life of the *Iſraelites* in the Wilderneſs, ſo is Chriſt of the true *Iſrael* of God, in the howling Wilderneſs of this preſent World. 2. Whereas we are bid, at *Ver.* 9. not to tempt *Chriſt*; 'tis to be noted that the ancient and true reading of this Text is, Let us not tempt *God*. *S. Epiphanius* hath left upon record, that it was the Heretick *Marcion* who corrupted this Text, by putting *Chriſt* for *God* in the Copies by him publiſhed, *Epiphan. L.* 1. *T.* 3. *p.* 358. *Edit. Petav.* But admitting the reading in the Engliſh Bibles, yet the ſenſe will be, Let us not tempt (that is, murmur againſt) *Chriſt*; as the *Iſraelites* tempted or murmured againſt *God* in the Wilderneſs. That tempting God and Chriſt, is rightly interpreted by *murmuring againſt* them, appears by *Numb.* 14. 27, 28, 29.

(7.) 1 Cor. 12. 4, 5, 6, 11. *There are diverſities of Gifts, but the ſame Spirit;* ——*Differences of Adminiſtrations, but the ſame Lord;* —— *Diverſities of Operations, but it is the ſame God which worketh all in all.* ——*All theſe worketh that one and the ſame Spirit. Anſw.* The plain meaning is, God and his Spirit; that is, God by his Spirit and Inſpiration, worketh that great Diverſity of Gifts, (Prophecy, Tongues, Healing) which were in the Chriſtians of thoſe Times: and that though there are different Adminiſtrations (that is, Orders of Men) in the Church, yet they are all under one Lord or Head, even Chriſt.

(8.) 2 Cor.

(8.) 2 Cor. 8. 9. *Ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. Answ.* The sense is, Such was the Favour and Love of Christ to Mankind, that in his own Person he set us an Example of Mortification and Self-denial, in his living a poor sort of Life; though 'tis certain he could have lived in the greatest Splendor, Dignity, and Plenty. He that could multiply the Loaves and Fishes, and the Wine at the Wedding of *Cana*, need not have wanted any of the Comforts of Life; if for our Sakes (that we *Gentiles* might be rich and blessed for ever) he had not chose to imploy himself in Preaching, and making Disciples who might be his Agents in planting the Word of the Gospel over all the World.

(9.) 2 Cor. 12. 8, 9. *I besought the Lord thrice, that it might depart from me.——Therefore I will rather glory in my Infirmities, that the Power of Christ may rest on me. Answ.* He besought *the Lord*, that is, he besought *God*. The Power of Christ here, is the Strength or Power *which Christ procures*, by his general Mediation (for all his Church, and every Member of it) with God. So the sense is, that what my Lord Christ can do and procure for me with God, may abide on me, namely, Power and Strength either to overcome or bear this Affliction. But note, that the *Socinians*, for the most part of them, do grant that *the Word* or Power of God abiding on Christ, doth qualify him, both to hear our Prayers, and to succour us in all Distresses.

(10.) 2 Cor. 13. 14. *The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost be with you. Answ.* 1. This Text demonstrates, that neither the Lord Christ, nor the Holy Spirit are God, for it plainly distinguishes them from God. 2. The sense of the whole Verse is, I wish you the continual Favour and Intercession of Christ; for you are not unknown to him, seeing the Angels (of whom he is made King and Head) signify to him your State and Condition, *Rev.* 3. 6. *Heb.* 1. 14. I wish you, as an Effect of Christ's Intercession, the Love of God or the Father: and as the Consequence of that, a plentiful Communication of God's Holy Spirit or Inspiration, together with all the Effects of it.

(11.) Gal. 1. 1, 12. Paul *an Apostle, not of Man, neither by Men, but by Jesus Christ, and God the Father.——I neither received it of Man, neither was I taught it, but by Revelation of Jesus Christ. Answ.* As we truly say, the Holy Bible is the Word not of Men, but of God; because though it was spoken and written by Men, yet it proceedeth (as to the matter of it) from the Inspiration of, and Direction from God: So *Paul* rightly denies he is made an Apostle by Man, because he was made one by Jesus Christ, who in all things acted by the Spirit and Directions of God. Briefly, *Not of Man, neither by Man* in these Verses, is only as much as to say, not by humane Authority, but by Authority from God by the Lord Christ.

(12.) Eph. 3. 9. *Who created all things by Jesus Christ. Answ.* Though the Words might have been rendred, Who created all things *for* Jesus Christ, (see on *Heb.* 1. 2.) yet the truth is, these Words, *by* or *for Jesus Christ*, were not originally in this Text, but added to it. For it appears by the most ancient Greek Copies, and by the Syriac and Latin, as also by several of the Fathers, that the true reading here is only thus, *Who created all things.*

(13.) Phil. 2. 5, 6, 7, 8. *Let this Mind be in you, which was in Christ Jesus; who being in the Form of God, thought it not Robbery to be equal with God: But made himself of no Reputation, and took upon him the Form of a Servant. And being found in Fashion as a Man; he humbled himself, and became obedient unto Death, even the Death of the Cross: Wherefore God hath highly exalted him, and given him a Name above every Name. Answ.* It cannot be the Design of the former part of these Words, to intimate that Christ is God; because 'tis at last added, that *God hath exalted him, and given him a Name above every Name*; for

for these Words plainly distinguish Christ from God, as one who is not himself God, but *exalted by God*. This and other Considerations, has obliged the more judicious and learned *Trinitarians*, to interpret this whole Context of Christ, *as he is a Man*, and to translate somewhat otherways than we have done in the English. They render and interpret the Words thus;

Ver. 5. *Let this Mind be in you, that was in Christ Jesus*; i. e. be ye humble and lowly as the Lord Christ was, *ver.* 3, 4.

Ver. 6. *Who being in the Form of God*; *i. e.* who being made like to God; and namely by a Communication to him of Divine and miraculous Power over Diseases, Devils, the Grave, the Wind, the Seas, *&c.*

Committed not Robbery by equalling himself to God; *i. e.* did not rob God of his Honour, by arrogating to himself to be God, or equal to God.

Ver. 7. *But made himself of no Reputation*; *i. e.* chose a poor Life, like a Person of no Reputation or Merit.

And took upon him the Form of a Servant; *i. e.* became like a Servant; possessing nothing of his own, and suffering Injuries and Reproaches, without making Reply or seeking Revenge. Being a Preacher of Mortification, Humility and Self-denial, he lived up to the height of his Doctrine.

Ver. 8. *Being made like other Men, in the common Similitude of Men*; *he humbled himself, and became obedient unto Death*; *i. e.* being a Man in all respects like other Men, (Sin excepted) he always expressed a great Humility; and notwithstanding that he could have delivered himself from them, yet was he obedient even to evil Magistrates; and without Resistance underwent that Death, which their Wickedness and Malice prepared for him.

Ver. 9. *Wherefore God hath highly exalted him.* For this, as well as other Causes, he is now by God advanced even above Angels; the very Angels being put under his Directions.

(14.) Phil. 3. 21. *Who shall change our vile Body, that it may be fashioned like to his glorious Body; according to the mighty working whereby he is able to subdue all things to himself.* *Answ.* See on *John* 6. 44. and on *John* 5. 19. places parallel to this.

(15.) Col. 1. 15. *The Image of the invisible God.* Heb. 1. 3. *The Express Image of his Person.* *Answ.* 1. These Texts are Demonstrations that Christ is not God; it being simply impossible, that the Image should be the very being or thing whose Image it is. 2. Those that alledg these Texts to prove that Christ is God, forget that St. *Paul* saith of every Man, that he is *the Image and Glory of God*, 1 Cor. 11. 7.

(16.) Col. 1. 15, 16. *The Image of the invisible God, the first-born of every Creature. For by him were all things created that are in Heaven, and that are in Earth. —— And he is before all things, and by him all things consist.* *Answ.* 1. Christ is called the first-born of every Creature, not absolutely, as if he was in being before all other Creatures; but the meaning is, he is *the first-born from the dead* of all God's Creatures. He is the first that was raised from the dead (and thus as it were born again into the World) so as never to die again, but forthwith injoy eternal Life. Thus in this very Context is *the first-born* explained, *ver.* 18. *He is the Head of the Body the Church, who is the Beginning, the first-born from the Dead.* 2. These Words, *For by him were all things created*, &c. are not spoken of Christ, but of God. The sense of the whole Context is this, (from *v.* 15, to *ver.* 19.) The Lord Christ is the most perfect Image of the invisible God, the first-born *from the Dead* of every Creature; for (O *Colossians*) by him, even by the invisible God, were all things created; they were not (as some of your Philosophers have taught you) from all Eternity, nor (as others say) arose from the accidental Concourse of Atoms, but all of them (whether things in Heaven, or things in Earth; whether they be Thrones, or Dominions, or Principalities, or Powers) are Creatures, and were by God created, who is before them

them all, and by him they all consist. But he is the Head of the Body the Church, who is the Beginning and first-born from the Dead, even the Lord Christ. 3. They observe farther, that the most learned and critical Interpreters of the *Trinitarians*, do not think that Creation is in this Context ascribed to Christ. They interpret this Context thus, *The most Beloved* (so first-born is used by the *Hebrews* and *Hellenists*; Exod. 4. 22. Psal. 89. 27. Jer. 31. 9.) *of every Creature, or the Chief and Head* of every Creature. So *Camero*, *Piscator*, *Deodat*, *Dally*, *Vorstius*, *Davenant*, *Grotius*. *For by him were all things modelled, whether they be things in Heaven, or things in Earth*, modelled, not created. So of the Ancients, even *Athanasius*, and St. *Cyril*, *Procopius Gazeus*, and *Fulgentius*: So also *Alfonsius Salmero*, *Arias Montanus*, *Grotius*, and many more. The Lord Christ is said to model (or order) all things on Earth, because of the great change he introduced; abolishing Judaism and Paganism, (the only Religions then in the World) and introducing Christianity in their stead. He new ordered or modelled the Thrones, Dominions, Principalities, Powers, (and other Angelick Orders) in Heaven, in that he became their Head and King (whereas they were before immediately under God) and giveth to them from time to time such Orders and Directions as to him seem good, 1 *Pet.* 3. 22. *Rev.* 1. 1. *Rev.* 5. 6.

Whereas 'tis added at *ver.* 17. *He is before all things:* They understand it thus, he is in Worth and Excellence, as well as Dignity and Power, before all other Persons and things. *And by him all things consist*; i. e. By his wise Providence and Government they consist, or fall into no Disorder and Confusion. 4. St. *Chrysostom* goes a way by himself. He understands indeed, *ver.* 16. of Christ, but he renders it not, for *by* him were all things created, but thus, *the most beloved of every Creature*, for *for* him were all things created that are in Heaven, and that are in Earth, *&c.* So that the sense here is the same with what is said, *Heb.* 1. 2. *Whom he* (God) *hath appointed Heir of all things*; i. e. All things were originally made with respect to Christ, that they might be subjected one day to him, and he be made Heir or Lord (under God his Father) of them.

(17.) Col. 2. 3. *In him are hid all the Treasures of Wisdom and Knowledg. Answ.* 1. The *Socinians* grant, that in Christ are inestimable Treasures of Wisdom, given to him by God. But, 2. It has been observed by others, that this particular Verse and its Context should have been thus translated, To the Acknowledgment of the Mystery of God *even* the Father, and of Christ, in *which* (i. e. in which Mystery) are hid all the Treasures of Wisdom and Knowledg.

(18.) Col. 2. 9. *In him dwelleth the Fulness of the Godhead bodily, and ye are compleat in him*; or, ye are *filled by him. Answ.* 1. 'Tis also said, *Ephes.* 3. 9. That ye (ye *Ephesians*) might be filled with all the Fulness of God. And this very Text of the *Colossians* saith, That the Fulness of God (or of the Godhead) is so in Christ, that we are filled by him with the same. Therefore the Fulness of God, or of the Godhead here, is *the Fulness of the Knowledg of God*, or of the Godhead: this dwelt in Christ, and with this he hath *filled* or *compleated* us Christians. This Knowledg is said to dwell in Christ bodily, or (as others translate) substantially; in Opposition to that imperfect umbratile and unsincere Knowledg of God, that was to be found in the Philosophy and Philosophers of the Greeks, who in *Paul*'s Time were in great Esteem among the *Colossians* and other Greek Nations and Colonies. This Interpretation is confirmed by *Ver.* 8. and allowed by the most Learned and Orthodox Interpreters.

(19.) 1 Thess. 3. 11, 12. *God himself and our Father, and our Lord Jesus Christ direct* (in the Greek, *prosper*) *our way unto you. Answ.* Paul *wisheth* that the Lord Christ may prosper his Way; meaning, by his general Intercession with God, for all his Ministers and other Labourers in the Gospel; as also by his Angels, who are Christ's Agents, sent forth to minister to (i. e. to protect and help)

help) those that shall be Heirs of Salvation, *Heb.* 1. 14. 1 *Pet.* 3, 22. *Rev.* 1. 1. *Rev.* 5. 6. But it is added, at *Ver.* 12. of this third to the *Colossians*, *And the Lord make you to increase and abound in Love.* *Answ.* If these Words are to be understood of Christ, it must be said, That the Lord Christ causeth us to abound in Love, and all other Graces; partly by his Gospel, partly by his Intercession with him, who is the Giver of every good and perfect Gift, *Heb.* 7. 25. See also what has been said on *Acts* 9. 14, 21.

(20.) 2 Thess. 2. 16, 17. *Our Lord Jesus, ——comfort your Hearts; and establish you in every good Word and Work.* *Answ.* See on 1 *Thess.* 3. 11, 12.

(21.) 1 Tim. 3. 6. *Without Controversy, great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels,—believed on in the World, received up into Glory.* *Answ.* It appears by the Syriac, Latin, Ethiopick, Armenian, Arabick, and most ancient *Greek* Bibles; as also by the first Council of *Nice*, and a great many Citations out of the Fathers, both Greek and Latin; that the Word *God* was not originally in this Text, but added to it: For they read it thus, *Without Controversy great is the Mystery of Godliness, which was manifest by Flesh*, (that is, by Man, by the Ministry of Men, even Jesus and his Apostles) *justified by the Spirit*; (*i. e.* proved by Miracles done by the Spirit or Power of God) *seen of Angels*, (*i. e.* discovered to Angels, who greatly desired to understand this Secret, and the Particulars and Causes of it, *Ephes.* 3. 10, 11. 1 *Pet.* 1. 12.) *believed on in the World, received with Glory*; that is, entertained in most places with the greatest Respect and Honour, *Gal.* 4. 15. Note, that the Gospel is here called *a Mystery*, because it was so long concealed, and so late discovered: and the Mystery *of Godliness*, from its Effect; namely, because it disposeth Mens Minds to true Piety and Godliness. Note also, that it was *Macedonius* (the Second,) *Patriarch* of *Constantinople*, that corrupted this Text, by substitution of the word *God* instead of the word *which*; and for this and other Matters, he was deposed in an Episcopal Council, and banished by the Emperor *Anastasius*, about the Year 512. The word [*God*] in this Context, is rejected by the first Council of *Nice*. But, 2. admitting the word *God* were truly read in the vulgar Copies of the Greek; yet if you will make sense, you must thus translate and interpret, *Great is the Mystery of Godliness, God was manifested by Flesh*, (*i. e.* God's Nature and Will was manifested by Flesh, that is, by Man, by Jesus Christ and his Apostles, to us *Gentiles*); *was justified by the Spirit*, (*i. e.* the same Will and Nature of God, was verified by Miracles done by the Spirit or Power of God); *was seen of Angels*, (was known to the Angels, who were very desirous to understand this new Revelation); *believed on in the World*; *received with Glory*, or *gloriously*.

(22.) 1 Tim. 6. 14, 15, 16. *Until the appearing of our Lord Jesus Christ, which in his time he shall shew, who is the Blessed and only Potentate*; ——*whom no Man hath seen, nor can see.* *Answ.* The last words shew, that not the Lord Christ, but God is designed in this whole Description.

(23.) 2 Tim. 3. 16. *All Scripture is given by Inspiration from God.* 2 Pet. 1. 21. *Holy Men of God spake as they were moved by the Holy Ghost.* *Answ.* The Holy Ghost, or Spirit, being only the Inspiration and Power of God, it is truly said, that the Scriptures which proceeded from that Inspiration, did proceed from God; and that those who were acted by that Inspiration, were acted by God.

(24.) Titus 2. 13. *Looking for the glorious appearing of the great God, and our Saviour Jesus Christ.* *Answ.* 1. Nothing hinders but that we may believe, that not only the Lord Christ, but God himself, will appear at the last Judgment. So that Christ is said to judg the World, because he shall pronounce the Decree and Sentence of God, and order the Angels to execute it. So several of the Fathers understood this Text. 2. But the Truth is, the Words in the Greek are thus, Looking for the appearing *of the Glory*

of

of the great God, and our Saviour Jeſus Chriſt. Where *the Glory of the great God* is the Pomp, Power, and Angels, that God, even the Father, will cauſe to accompany the Lord Chriſt on that Day. Matth. 16. 27. *The Son ſhall appear in the Glory of his Father, with his* (the Fathers) *Angels.*

(25.) Heb. 1. 2. *By whom alſo he made the Worlds. Anſw. Grotius* renders the Greek thus, *For* whom he made the Worlds. The Author (ſaith *Grotius*) writing to the *Hebrews*, refers to a Maxim received among them, that the World was made for the *Meſſias*. This Tranſlation ſuits well with what went before, *whom he hath appointed Heir of all things:* for what can be more agreeable, than that the World ſhould be made for him, who is appointed Heir or Lord of it? Others render the Words thus, By whom he made *the Ages*; underſtanding hereby, the Goſpel-Ages, or Times.

(26.) Heb. 1. 3. *Upholding all things by the Word of his Power; or, governing all things by his Powerful Word. Anſw.* This is to be underſtood of God's *Word* or Power, not of Chriſt's, otherways than it was communicated to him by God, and did abide on him. For the whole Context runs thus, *Who* (Chriſt) *being the Brightneſs of his* (God's) *Glory, and the expreſs Image of his* (God's) *Perſon, and upholding* (in the Greek, Governing) *all things by his* (God's) *powerful Word.* So the ſenſe is, Chriſt upholds the Government and Order of the Church both in Heaven and Earth, he governs the Angels and Spirits of Heaven, and the Church militant on Earth, by *the Word* (*i. e.* the Power) of God given to him without meaſure. See alſo on *John* 1. 1, &c.

(27.) Heb. 1. 5. *Thou art my Son. Anſw.* See on *Pſal.* 2. 7. in the ſecond Letter.

(28.) Heb. 1. 6. *Again, when he bringeth the Firſt-begotten into the World, he ſaith, And let all the Angels of God worſhip him. Anſw.* See on *Pſal.* 97. 7. in the ſecond Letter. But as to the word Firſt-begotten, or Firſt-born, it doth not belong to Chriſt only, in all the ſenſes of it. Chriſt is Almighty, God's Firſt-begotten, or Firſt-born *from the Dead*; as was ſaid on *Col.* 1. 16. but in other reſpects others alſo are ſo called. *Iſrael* is God's Firſt-born, *Exod.* 4. 22. and *David*, Pſal. 89. 26, 27. for this Expreſſion in the Hebrew, ſignifies ordinarily, no more than the moſt Beloved, or *much* Beloved, as is apparent from the Texts laſt cited, and from *Jer.* 31. 9. *Heb.* 11. 17.

(29.) Heb. 1. 8. *Unto the Son, he ſaith, Thy Throne, O God, is for ever. Anſw.* In the Greek 'tis, Unto the Son he ſaith, *God is thy Throne* (*i. e.* thy Seat, Reſting-Place, and Eſtabliſhment) *for ever.* So *Grotius.*

(30.) Heb. 1. 10. *And thou, Lord, in the Beginning haſt laid the Foundation of the Earth. Anſw.* See on *Pſal.* 102. 25. from whence theſe words are taken.

(31.) Heb. 2. 14. *For as much as the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame. Anſw.* The *Socinians* do not deny, that the Soul of Chriſt took part in Fleſh and Blood, that is, was incarnate; as his Children, (that is, his People) were alſo Partakers in Fleſh and Blood.

(32.) Heb. 2. 16. *He took not on him the Nature of Angels, but he took on him the Seed of* Abraham. *Anſw.* In the Greek, and in the Margin of our Bibles, 'tis, *He taketh not hold of Angels,* (*i. e.* he ſaved not from Ruin, and from utter and final falling into Perdition, the Apoſtate Angels) *but of the Seed of* Abraham *he taketh hold*; *i. e.* he ſaveth the Seed of *Abraham.* The Author here mentioneth only the Seed of *Abraham*, becauſe this Epiſtle was written only to the *Hebrews.* Unleſs perhaps by the Seed of *Abraham*, he meaneth *Abraham*'s Spiritual Seed, all the Faithful, all true Believers.

(33.) Heb. 3. 3, 6. *He who hath builded the Houſe, hath more Honour than the Houſe. ——Chriſt as a Son over his own Houſe, whoſe Houſe are we. Anſw. The Houſe* here is not Men's *Bodies, but the Church* of Chriſt; which (under God) he is truly ſaid to build, partly by himſelf, partly by his Miniſters.

(34.) Heb. 4. 15, 16. *We have not an High-Priest, which cannot be touched with the Feeling of our Infirmities; but was in all points tempted as we are. ——Let us therefore come boldly unto the Throne of Grace.* *Answ.* We are encouraged here to pray with Assurance and Faith to God, by this Argument or Consideration, that our High-Priest and Intercessor having been in our very Circumstances, is touched with a true Feeling of our Infirmities, and therefore doth with great Earnestnest intercede for us all in general.

(35.) Heb. 7. 3. *Without Father, without Mother, ——having neither Beginning of Days, nor end of Life: but made like unto the Son of God, abideth a Priest for ever.* *Answ.* All acknowledg that these Words are spoken of *Melchizedec.* And that because neither his Father nor his Mother, nor the time of his Birth or Death, are mentioned in Scripture; he is therefore said to be without Father or Mother, and without Beginning of Days, or end of Life. But he is not herein like the Son of God (the time of whose Birth and Death is recorded in Scripture; and whose Mother was blessed *Mary*, and his Father the everlasting God) but he is like the Son of God, in that he abideth a Priest for ever.

(36.) Heb. 10. 5. *A Body hast thou prepared for me.* *Answ.* 'Tis undoubted, that God prepared a Body for the Soul of Christ.

(37.) Heb. 11. 26. *Esteeming (i. e. Moses esteeming) the Reproach of Christ, greater Riches than the Treasures of* Egypt. *Answ.* The sense is, *Moses* preferred being reproached and ill used by *Pharaoh* and the *Egyptians* (as Christ was reproached and abused, when he came to deliver the true *Israel* of God, from the Bondage of Sin and Satan) before all the Treasures and Riches, which he, as an adopted Son of *Pharaoh*'s Daughter, might have expected and had in *Egypt.* So *Grotius*, and others, the most esteemed Interpreters.

(38.) Heb. 13. 8. *Jesus, the same yesterday, to day, and for ever.* *Answ.* This is prefaced to what here follows, *Be not carried away with divers and strange Doctrines*, as an Argument to persuade to Constancy in the true Faith. The sense is, the Lord Christ and his Gospel, is the same thing that it always was; be not therefore carried about to every novel Doctrine. Ye will by Experience find, that 'tis a good thing to be established in the Grace of the Gospel; and not in Doctrines about Meats, which the *Jews* from the Mosaick Law, and the *Gentiles* from the Dictates of their Philosophers, so much urge.

(39.) 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ.* *Answ.* 1. The Spirit of Christ, that is, the same *Spirit of Prophesy* that was in Christ, *Gal.* 4. 6. 2 *Cor.* 4. 10. Or, 2. the Prophetick Spirit in them *which spoke of Christ.* So *Grotius* interprets here. Others confirm his Interpretation, by observing, that *the Spirit of Truth*, and *the Spirit of Error* mentioned 1 *John* 4. 6. are those Spirits which speak the Truth, and teach Error. So we call *Virgil* the Poet of *Enneas*, and *Homer* of *Achilles* and *Ulisses*, because they have written and spoken of *Enneas*, *Achilles*, and *Ulisses*.

(40.) 1 Pet. 3. 19, 20. *Quickned by the Spirit, by which also he went and preached to the Spirits in Prison, which sometimes were disobedient, ——in the days of* Noah. *Answ.* This Text seems to speak of Christ's descent into Hell. The sense is, Christ being dead, was shortly quickned, or brought to Life again by the Spirit or Power of God: by which also (that is, by assistance of which Spirit) he preached and spoke to the Spirits imprisoned in Hell, who would not hearken to *Noah* who in his Life-time preached Righteousness to them, 2 *Pet.* 2. 5. *Cardinal Bellarmine* has quoted above thirty of the Fathers, who interpret this Text after this manner. The Interpretation seems confirmed by 1 *Pet.* 4. 6. *For this cause was the Gospel preached also to them that are Dead.* For that he speaketh of the real Dead, appears by the foregoing verse.

(41.)

(41.) 1 John 1.1, &c. *That which was from the Beginning, ——which we have ſeen with our Eyes, ——of the Word of Life, ——declare we unto you.* *Anſw.* The Word of Life here, is the Goſpel. The ſenſe is, we declare or preach to you that Goſpel or Word of Life, which from the Beginning *was in the Mind and Decree of the Father.* So St. *John* explains himſelf in theſe Words at *ver.* 3. *That eternal Life which was with the Father, and was manifeſted to us.* He calleth the Word of Life, eternal Life; as 'tis the ordinary and appointed means and way to eternal Life. He ſaith, he had *heard* it, and *ſeen* it with his Eyes, and *handled* it with his Hands; to ſignify by theſe Expreſſions, that it was fully, certainly, and perfectly known to him. For the Hebrews uſe to expreſs full and certain Knowledg of things, by Words and Phraſes borrowed from the Senſes.

(42.) 1 John 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us.* *Anſw.* Neither the Syriac, nor almoſt any Greek Copy of the Bible, hath the Word *God* in this Text. The true reading is, hereby perceive we *his* Love, becauſe he (Chriſt) laid down his Life for us. 2. Admitting the reading in the Engliſh Bible, yet *he* in this Text is not God; but Chriſt *the Son of God*, who was mentioned *ver.* 8. So *Grotius.* And the Interpretation is certain, for God cannot lay down his Life.

(43.) 1 John 4. 3. *Every Spirit that confeſſeth not, that Chriſt is come in the Fleſh, is not of God.* *Anſw.* This ſaying, *is come in the Fleſh*, (or in Fleſh, for ſo 'tis in the Greek) is oppoſed to thoſe falſe Prophets and Teachers, that affirmed Chriſt had not a real Body of Fleſh and Blood, but a Spiritual; and conſequently was not a true Man, nor the Off-ſpring of *David.* On the contrary St. *John* here teaches that Chriſt *is come in Fleſh*, or in the Fleſh; that is, was clothed with a real Body of real Fleſh.

(44.) 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* *Anſw.* 1. This Verſe was not originally in the Bible, but has been added to it. 'Tis not found in the moſt ancient Copies of the *Greek*, nor in the *Syriac*, or *Arabick*, or *Ethiopick*, or *Armenian* Bibles, nor in the moſt ancient Latin Bibles. 'Tis not acknowledged by the Fathers, who treated profeſſedly of this Queſtion of the Trinity; 'tis wholly rejected by abundance of the moſt Learned Criticks and Interpreters, and by all acknowledged to be doubtful and uncertain. 2. Admitting this Verſe to be genuine, yet the moſt Learned *Trinitarians* confeſs the ſenſe is, not *theſe three are one God*, but theſe three are *one in their Teſtimony*, or they agree in their Teſtimony; for they are here conſidered and ſpoken of as Witneſſes. So *Beza*, *Vatablus*, *Calvin*, *Eraſmus*, the Engliſh *Geneva* Notes. And accordingly moſt of the Greek Bibles which have this Verſe in them, read here as they do in the next Verſe (not theſe three *are* one, but) theſe three *agree* in one; *i. e.* in one and the ſame Teſtimony.

(45.) 1 John 5. 20. *We know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt: This is the true God.* *Anſw.* This was a very negligent Tranſlation, ſay the *Socinians.* For whether you interpret *him that is true* to be God, or to be Chriſt, no ſenſe can be made of the Words. The latter part of the Text ought to have been thus rendred, *We are in him that is true* (*i. e.* in God) *by his Son Jeſus Chriſt. This is the true God*; *i. e.* He whoſe Son Chriſt is, and in whom we are, he and no other is the True God. So that this Text plainly denies that Chriſt is the True God. When we are ſaid to be *in* God *by* Chriſt; the meaning is, we are united to God (by his Love to us, and ours again to him) by the Procurement and Means of the Lord Chriſt, who hath by his Goſpel revealed God to us, and by the higheſt Arguments engaged us to love and ſerve him.

(46.) Rev. 1. 8. *I am Alpha and Omega, ——ſaith the Lord, which is, and which was,* &c. *Anſw.* This Verſe ſpeaks of God only, not of Chriſt: for at *Ver.* 4, and 5, Chriſt is diſtin-

diſtinguiſhed from him, *which is, and which was.*

(47.) Rev. 1. 11. *I am Alpha and Omega, the firſt and the laſt.* *Anſw.* 1. This part of the Verſe is not in the Latin, nor in any good Greek Bible. 2. But admitting the Words, it has been ſaid on *Iſa.* 44. 6. in the Second Letter, in what Senſe theſe Terms may be uſed of the Lord Chriſt.

(48.) Rev. 1. 17. *I am the Firſt and the Laſt.* *Anſw.* See on *Iſa.* 44. 6.

(49.) Rev. 2. 23. *I am he, which ſearcheth the Reins and Heart.* Every one knows this is an Hebrew and Scripture Phraſe, ſignifying, *I know the moſt ſecret Thoughts*, which is a Property belonging only to God. *Anſw.* The Knowledg which the Lord Chriſt had or hath, of any ones ſecret Thoughts, is a Revelation made to him by God; as it was alſo ſometimes to former Prophets: Rev. 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him, to ſhew unto his Servants.* 2 Kings 6. 12. *The Prophet that is in* Iſrael, *telleth the King of* Iſrael, *the Words that thou ſpeakeſt in thy Bed-chamber.* 2 Kings 8. 12. *I know the Evil that thou wilt do to the Children of* Iſrael. Prophets ſearch the Heart, that is, know the Thoughts and Propenſions of the Heart, by the Spirit or Inſpiration of God in them. But the Lord Chriſt hath a far greater meaſure of that Spirit, than any of the former Prophets ever had.

(50.) Rev. 3. 14. *The Beginning of the Creation of God.* *Anſw.* 1. Theſe Words prove that Chriſt is not God, but a Creature. 2. But the Truth is, the Greek ſhould have been thus rendred, The Prince (or Chief) of the Creation of God.

(51.) Rev. 5. 5. *The Root of* David. *Anſw.* That is, a Root ſpringing from *David:* As a Root of the Earth, is a Root which ſpringeth from the Earth; not on the contrary, a Root from which the Earth ſpringeth.

(52.) Rev. 5. 6. *I beheld, in the midſt of the Throne —a Lamb* (as it had been ſlain) *having —ſeven Eyes, which are the ſeven Spirits of God, ſent forth into all the Earth.* *Anſw.* This Text confirms what has been often ſaid, namely, that the Knowledg which our Lord Chriſt now hath of Affairs on Earth, is (partly) by means of thoſe miniſtring Spirits which are ſent forth into all the Earth, *as his Eyes*, to ſee and relate the ſtate of things: for what other reaſon can they be here called his Eyes?

(53.) Rev. 5. 8. *Having every one of them, —Vials full of Odors, which are the Prayers of the Saints.* *Anſw.* In this Viſion the Prayers of the Saints are by the Elders (or Presbyters) offered to Chriſt, as the Mediator; that is, with Intention that he ſhould recommend them to God by his Interceſſion. But note alſo, that 'tis not here ſaid that theſe Prayers were at all offer'd to Chriſt. *Farther*; it appears that theſe Prayers were only Praiſes, not Petitions. See *ver.* 9, 10.

(54.) Rev. 17. 4. *Lord of Lords, and King of Kings.* *Anſw.* Chriſt is ſo Lord of Lords; as that himſelf hath one, who is not only his Lord, but his God. John 20. 17. *I aſcend to my Father and your Father, to my God and your God.*

(55.) Rev. 21. 6. *I am Alpha and Omega.* *Anſw.* Theſe Words are ſpoken by and of God only.

(56.) Rev. 22. 20. *Even ſo, come Lord Jeſus.* *Anſw.* 'Tis a Wiſh, not a Prayer.

(57.) Rev. 22. 21. *The Grace of our Lord Jeſus Chriſt be with you.* *Anſw.* In what Senſe the Grace or Favour of Chriſt is *wiſhed* to Chriſtians, hath been explained on 1 *Cor.* 1. 2. and on 2 *Cor.* 13. 14.

Beſides theſe Anſwers to particular Texts, the *Socinians* ſay farther in general *to all the Quotations* out of the New Teſtament: That,

1. Whereas they differ from the Church in tranſlating *ſeveral*, and in interpreting *all* the before-cited Texts; their Tranſlations and Interpretations ought to be admitted, and thoſe of the Church, or *Trinitarians*, rejected; becauſe that Interpretation of Scripture can never be true, which holds forth either a Doctrine or a Conſequence that is abſurd, or contradictory and impoſſible. Is it not (ſay they) manifeſtly contradictory and impoſſible,

ble, that there ſhould be three Almighty and moſt wiſe Perſons, and yet but one God; when nothing can be more certain or evident, than that every Almighty and moſt wiſe Perſon is a God, a moſt perfect God, to whom nothing can be added? Is it not doubly contradictory and abſurd to ſay, there are three Perſons who are *ſeverally and each of them* the true and *moſt High God*, and yet there is but one true and moſt High God? Unleſs you mean one thing by *a true and moſt High God*, in the firſt Clauſe, and another thing in the other Clauſe: And if ſo, you introduce *two ſorts* of true and *moſt High* Gods; which I think all Chriſtians abhor.

We reject the Doctrine of the *Anthropomorphites* (that God hath Humane Parts and Paſſions) though grounded, if you regard only the ſound of the Words, on a great many clear Texts of Scripture, as may be ſeen in Mr. *Bidle*'s Catechiſm; *becauſe 'tis abſurd and impoſſible*, that he who has Humane Parts and Paſſions, and reſides in Heaven only, ſhould create and preſerve the World, and ſhould be conſcious to Mens Thoughts on Earth. What can be more expreſs than, *This is my Body?* yet we juſtly reject the Doctrine of Tranſubſtantiation, *becauſe 'tis contradictory, and impoſſible*, that the ſame Body ſhould at the ſame time be in more places than one. Therefore any other Doctrine, that plainly appears to be abſurd and contradictory, ought alſo to be rejected; how agreeable ſoever it may ſeem to *the meer Chime and Jingle of the Words* of ſome few Texts. We are (as *Tertullian* rightly ſaith) to interpret Scripture, not by the Sound of Words, but the Nature of Things: *Malo* (ſaith the Father) *tt ad ſenſum rei, quam ad ſonum vocabuli exercitas.* Tertul. *adv.* Prax. *c.* 3.

2. They ſay farther, That none of the objected and above-cited Texts, are by *Trinitarians* themſelves thought to be true and demonſtrative Proofs either of the Trinity, or of the Divinity of the Son or Spirit. Every one of theſe Texts, but *John* 1. 1, &c. is given up to the *Socinians*, as an incompetent and unconcluding Proof, by ſome or other of the moſt learned and allowed Criticks and Interpreters of *the Proteſtant Party*. And *John* 1. 1, &c. is given up by *Epiſcopius*; who ſays, that the Socinian Interpretation of that Context is, *Bona & Vera*, a true and good Interpretation. As to the *Catholick* Doctors (ſo called) *Chr. Sandius* hath made a great Collection of Teſtimonies out of them, to this effect, That neither the Trinity, nor the Divinity of the Lord Chriſt, or of the Holy Spirit, can be proved by the Scripture; but by Tradition only. Some of them confeſs that the Scriptures rather favour the Socinian Doctrine; and that the Trinity is not only above, but contrary to Reaſon; finally that if the Authority of the Church did not oblige them to be Catholicks, they ſhould chooſe to be *Socinians*. See for theſe things: *Sandius, Hiſt. Eccl.* l. 1. c. *de Ario* and *Cingallus, in Script. Trin. Revel.* An Engliſh Author of the Romiſh Perſwaſion, has theſe Words (*in Fiat. Lux.* p. 379, 380.) I may truly ſay, *Chriſt is the Pope's God.* For if the Pope had not been, or had not been ſo *vigilant and reſolute* a Paſtor as he is; (he means *ſuch a Perſecutor*) Chriſt whom the Pope both worſhips himſelf, and propounds to the World to worſhip *as the very true God, that made all things*, Chriſt I ſay had not been taken for any ſuch Perſon, as this day we believe him to be.

Whereas beſides the above-cited Texts, the Orthodox object, That if Chriſt were not God as well as Man, he could not ſatisfy the Juſtice of God for our Sins, or be a full and ſufficient Atonement for them: The *Socinians* anſwer, 1. That the Lord Chriſt is a Propitiation and Atonement for Sin, is a Demonſtration that he is not God, for God doth not give or make, but receive the Satisfaction for our Sins. 2. They wonder that the Son of God, though he is a Man only, ſhould not be judged a ſufficient Satisfaction and Propitiation for Sin, (through the gracious Acceptance of God) when 'tis ſo known and evident, that the Oblation and Sacrifice of *Beaſts* under the Moſaic Law, and from *Adam* till thoſe times, was accepted as a full Atone-

ment and Satisfaction *in order to Forgiveneſs*; Lev. 6. 6. *He ſhall bring his Treſpaſs-Offering, a Ram without Blemiſh*; —— *and the Prieſt ſhall make Atonement for him before the Lord, for any thing of all that he hath done in treſpaſſing*, See the whole Context.

Finally, Whereas the Orthodox do decline many of the Socinian Arguments, by the Diſtinction of two Natures (a Divine and Humane Nature) in Chriſt: For Example; When the *Socinians* object, *John* 14. 28. *My Father is greater than I*: or, *John* 5. 30. *I can do nothing of my ſelf*. We anſwer, That theſe things are ſpoken of Chriſt only according to his humane Nature; but that he hath alſo a Divine Nature, by which he is equal to the Father, and can do all things of himſelf. To this they reply, 1. That the Diſtinction of two Natures (a Divine and Humane) in Chriſt, is clearly overthrown by the 8*th*, 9*th*, 10*th* and 11*th* Arguments mentioned in the firſt Letter. 2. If a thing otherways true of Chriſt, may be denied of him, becauſe 'tis only in one of theſe (pretended) Natures, and not in the other; if our Saviour, ſaith he, can do nothing of himſelf, only becauſe he can do nothing of himſelf according to his humane Nature, and can do all things of himſelf according to his (pretended) Divine Nature; then 'tis lawful and allowable to ſay, Chriſt is no Man, was never born of the Virgin, was not crucified, dead, or buried, did not riſe again from the dead, aſcended not into Heaven, under pretence that according to his Divine Nature, he never was born of the Virgin, never was crucified, dead, or buried, *&c.* Now who does not ſee, that to ſpeak thus, were to deny the whole New Teſtament, and renounce Chriſtianity? Have not we (ſay the *Socinians*) reaſon to reject and abhor a Diſtinction, that if it incommodes our Doctrine, and the Allegations for it, does as effectually fight againſt the moſt evident and acknowledg'd Points of the Chriſtian Faith? Nay the Diſtinction and Evaſions founded on it, do at leaſt as much hurt to the *Trinitarians* as to the *Socinians*. For if the Diſtinction of two Natures be true; and the Anſwers founded on it allowable; then no fault can be found with a *Socinian*, when he ſhall ſay, Chriſt is not true God, was not generated of the Eſſence of the Father, was not from Eternity: for all this may be ſaid of him *according* (to uſe their own Words) *his humane Nature*; for according to that, he is not true God, was not generated of the Father's Eſſence, was not from Eternity. Do not *Trinitarians* abſolutely diſallow, as falſe and heretical, theſe Forms of Speech, though defended by the Diſtinction of the two Natures? why then do they expect, that their Adverſaries in this Controverſy, ſhould admit their Anſwers which are founded on the ſame, and no other Defence?

This, Sir, is the Sum of what theſe Gentlemen ſay on this great Queſtion; a Brief of their Arguments and Anſwers, by which they would ſupport their Doctrine, that God is but one Perſon; and that (as ſome of them add) our Lord Chriſt nor the Holy Spirit, neither are, *nor ever are called Gods or God* in Holy Scripture, as alſo that neither Creation (whether New or Old) nor any of the Attributes of God are aſcribed to our Bleſſed Saviour. For a Concluſion, give me leave to adviſe you in the Words of St. *Paul*, 1 Theſſ. 5. 21. *Prove all things, hold faſt that which is good.*

SIR,

I am Your

moſt Obliged.

The Publisher to whom the foregoing Letters were written, having left them some time with a Gentleman, a Person of excellent Learning and Worth; they were returned to him with this following Letter.

SIR,

HAving had the Favour of perusing these Letters, I cannot but greatly esteem the Learning and Judgment of the Author; who has brought so large a Controversy (and that has been debated with the utmost Industry, Learning, and Subtilty for many hundred Years, even from soon after the time of the Apostles) into so small a Compass, that one may soon see the Allegations from Scripture on both sides, with the most material Distinctions and Answers. Wherein it seems obvious to me, what is said in one of the Paragraphs of the First Letter, that the *Unitarian* Doctrine is an accountable and reasonable Faith, grounded on clear and evident Scripture-Arguments, so far as a negative Proposition can reasonably be expected to be: Whereas the *Trinitarian* Doctrine is founded upon obscure or mistaken Texts; and defended by such unreasonable Distinctions, as cannot be admitted by any Man of a free Judgment, being either contradictory in themselves, or utterly unintelligible. However, I can do no less than conclude, and expect every judicious Man's Assent to it; 1. That the Doctrine of the *Trinitarians* is no necessary or fundamental Doctrine of Christianity. 2. That 'tis unjust and unchristian, to lay the *Unitarians* or *Socinians* under any Penalties or Forfeitures, upon the account of their Doctrine. 3. That *Trinitarians* ought to own the *Unitarians* for Christian Brethren, and behave themselves towards them as such.

First, I said the Doctrine of the *Unitarians* is no necessary or fundamental Doctrine of Christianity. For to say it is, doth, 1. Reflect upon the Goodness of God, and his Love to Mankind: as making that fundamental and necessary to Salvation, the Truth whereof must be confessed to be so very obscure and uncertain, that where the Prejudices of Education, Respect of Men, and Fear of Penalties do not prevail, the vulgar (who are ten to one of Mankind) either do not believe it at all, or confess it, as Parrots speak Words, without Understanding. 2. To make the Doctrine of the *Trinity* fundamental, is to join Hands with Papists in contradiction to Protestant Doctrine; owning with them that the Scriptures are obscure and unsufficient even in Fundamentals: and so bringing in a necessity of admitting and believing unscriptural Traditions. Of this the Papists are so sensible, that it is the chief of those Arguments with which they attack Protestants; and which they urge in their former and latter Writings: wherein they not only seem to have, but have in reality great Advantage; as will (I am perswaded) appear to those that impartially consider it. It will not be here impertinent to tell you a Story that hapned in the present Reign. A certain great Lord was assaulted in his Faith by a Jesuit or other Seminary, who began with him thus; *My Lord, I know you believe the Creed of Athanasius:* to which the Lord (wisely perceiving what he would build upon that Concession) answer'd,

ſwer'd, *Who told you ſo?* which quick Anſwer by Queſtion, did ſo ſurprize and diſappoint the Seminary, that he had no more to ſay. It ſeems his intended Argument leaned on that Pillar alone, to wit, the Belief of the Creed commonly called the *Athanaſian*. 3. The *Trinitarian* Doctrine reflects Weakneſs and Unſufficiency upon the whole Chriſtian Church and Faith of the Firſt Ages; which (as our Author has noted) knew or profeſſed no other but the Apoſtles Creed, which doth fully agree with the *Unitarian* or *Socinian*, but by no means with the *Trinitarian* Doctrine of fundamental Faith. 4. They that urge the Doctrine of the Trinity *as fundamental*, do clearly impugn the Sixth Article of the Church of *England*, which ſaith, "Holy "Scripture containeth all things neceſſary to "Salvation: So that whatſoever is not read "therein, nor may be proved thereby, is "not to be required of any Man, that it "ſhould be believed as an Article of the "Faith. Such alſo was the Judgment of Mr. *Chillingworth*, that eminent Defender of Proteſtantiſm, *ch. 6. n. 56.* where he ſaith, "By the Religion of Proteſtants, I under-"ſtand—that wherein they all agree;—*THE* "*BIBLE*, *THE BIBLE*, I ſay, *THE BIBLE* "only is the Religion of Proteſtants. "Whatever elſe they believe beſides it, and "the *plain irrefragable and indubitable* Conſe-"quences of it, well may they hold it as a "matter of Opinion, but not as a matter of "Faith or Religion: neither can they with "Conſiſtence to their own Grounds, believe "it themſelves; nor require the Belief of it "from others, without moſt high and moſt "ſciſmatical Preſumption.

Secondly, I ſaid, it follows from the foregoing Diſcourſes, that it is unjuſt and unchriſtian, to lay the *Unitarians* or *Socinians* under any Penal Laws or other Hardſhips, on the account of their Conſcience and Doctrine. For we may ſee here, that an honeſt and ſincere Man, may in the Purſuit of his own Salvation, and in adhering to Proteſtant Principles, of the Clearneſs and Sufficiency of Scripture in Fundamentals, as alſo in reverence of the ancient Faith held forth in the Apoſtolick Creed, and of the Church of the Firſt Ages, he may (I ſay) with clear Satisfaction in his own Conſcience, disbelieve the *Trinitarian* Doctrine. But how can Chriſtians with Satisfaction to their Conſciences puniſh ſuch a Man? As for the publick Peace, there is not only nothing in the Nature of their Doctrine that inclines them to Unpeaceableneſs; but they have alſo always been extremely candid to thoſe that differ from them, from a Principle common (I think) to them and the Remonſtrants only, that *Conſcience ought to be free in Matters of Faith:* This is a Principle with the *Socinians* and the Remonſtrants; other Families of Chriſtians take it up as an Expedient, when they have need of it. Briefly, If the *Socinians* appear to be as careful and diligent to know the Truth, as *Athanaſians*; if they are in their Stations as learned as they, and as innocent and vertuous Men in their Converſations; how can any Chriſtian judg and condemn them, without incurring our Saviour's Judgment and Condemnation? He that believes the whole Bible heartily; and endeavours ſincerely to know the Mind of God and Chriſt therein, and to purge himſelf from thoſe carnal Affections and Worldly Intereſts that hinder Men from ſeeing and obeying the Truth; and (perhaps) as a Teſtimony thereof, ſuffers the Loſs of Advantages, and Goods, Kinſfolk, and Country, nay, undergoes Penury and other Hardſhips in foreign Countries, as many do at this Day; How can any who pretend to give Obedience to the Law of Common Reaſon, of *Moſes* and the Prophets, and of Chriſt himſelf in his Sermon on the Mount, to wit, of doing to others as we would they ſhould do to us, how, I ſay, can ſuch think a *Socinian* ſo qualified as we have but now deſcribed him, doth deſerve Puniſhment for his Faith? And how can any Man, without tranſgreſſing Chriſt's Law of Charity, judge ſuch a one to be guilty, without any appearance of Guilt, more than may be eaſily ſeen in himſelf? Is it not the common Principle of all Proteſtants, to believe the Holy Scriptures are ſufficient to all Religion, and clear in all Neceſ-

ſaries of Faith and Manners, and that every Man is obliged by our Lord Chriſt, to believe and practiſe according to his own Knowledg, Light and Underſtanding of the Scriptures? He that does ſo, is not only a Chriſtian, but a Proteſtant, that is, a Reformed Chriſtian. *I am fully aſſured* (ſays Mr. *Chillingworth*, and conſequently thoſe learned Perſons, the Vice-Chancellor of *Oxford*, the Regius Profeſſor, and others who licenſed and approved his Book) *that God does not, and therefore Men ought not, require more of any Man than this, to believe the Scripture to be God's Word, to endeavour to find the true Senſe of it, and to live according to it*, ch. 6. n. 56. The ſame Author ſays (*ch. 5. n. 96.*) *I have learnt from the ancient Fathers, that nothing is more againſt Religion, than to force Religion: and of St. Paul, that the Weapons of the Chriſtian Warfare are not carnal.* The Famous *Salvian* of *Marſeils* (who wrote about the Year of our Lord 460.) ſaith thus concerning one ſort of *Unitarians*, viz. *Arians*, *They are Hereticks, but not knowingly: ——They do ſo much judg themſelves Catholicks, that they defame us with the Name of Hereticks: ——They err, but with a good Mind; not of Hatred, but of the Love of God.——How they ſhall be puniſh'd in the Day of Judgment for this Error of a falſe Opinion, none can know but the Judg.* *De Gubern. Dei. l. 5.* where may be read more to the ſame purpoſe. Though this Author, according to the Vogue of Thoſe Times, called the *Arians* Hereticks; yet that which he ſays farther of them, ſhows they were not ſo: for the Character he gives of them, ſhews them to be conſcientious Chriſtians; and Lovers of God. St. *Auſtin* againſt the *Manichees* (a ſort of People that held there were two Gods, one Good, the other Evil) ſaith thus, *Let them be fierce againſt you, who know not how laborious a thing it is to find out the Truth; and how difficultly we eſcape Errors: Let them be fierce againſt you, who know not how rare and hard a thing it is to overcome carnal Imaginations by the Serenity of a Pious Mind*, &c. *Contr. Ep. Fauſti.*

Thirdly, I added, that the *Trinitarians* ought to own the *Unitarians* for Chriſtian Brethren, and to behave themſelves towards them as ſuch. For Proteſtants do agree, that all neceſſary and fundamental Matters of Faith are clear and plain in Scripture; but other Matters not ſo evident but that good Chriſtians may err concerning them, as we ſee they did even in the times of the Apoſtles. Now this Doctrine of the *Trinitarians* appearing to be no fundamental Doctrine, it does by no means unchriſtian thoſe that hold the contrary, nor excuſe the *Trinitarians* from thoſe Offices, which are due to them as Chriſtians. And the rather, becauſe they are not only willing to make Confeſſion of Faith in all the forms of Words contained in the Holy Scripture, but in the Words alſo of the Apoſtles Creed; as alſo becauſe they are not liable to any charge of Idolatry, or Superſtition in their Worſhip; or of Uncharitableneſs in condemning thoſe of contrary Minds, as the Confederacy of *Rome* is.

Therefore I cannot but wonder at ſome learned Men, that are ſo far carried away with an overweaning Opinion of their own Judgment, that they will not allow thoſe the name of Chriſtians who do not believe, beſides the Bible, and the Creed of the Apoſtles, alſo the Nicene and Athanaſian Creeds. Nay, ſome account the Trinitarian Doctrines to be ſo neceſſary to Chriſtianity, that *though thoſe who deny them be otherways very pious and uſeful Men, yet going againſt the ſenſe of the Catholick Church, they err, not for want of Inſtruction, but from a certain Wantonneſs and Pride of Underſtanding, and are guilty of ſuch unpardonable Immodeſty as admits of no Excuſe.* If what is hinted in theſe Letters, concerning the Catholick Church of the Apoſtles Times and firſt Ages, be true; then that Author builds his Condemnation upon a falſe and rotten Foundation, and the Building falling, impreſſes Raſhneſs, and Uncharitableneſs upon himſelf; I mean as to this particular Caſe, for otherways I readily acknowledg the Worth and Learning of the Author.

Neither can I ſufficiently admire, that another learned Man, and a Sufferer for his Conſcience, ſhould in a *Pacifick Diſcourſe* treat the

the *Socinians* in the ſame contumelious Manner, not allowing them worthy of the Name of Chriſtians, becauſe *they go about* (ſaith he) *to overthrow the whole frame of the Chriſtian Doctrine, by arrogant Preſumptions of falſe Reaſonings and Sophiſtical Arguments.* Yea, it is commonly objected againſt them, that they exalt their Reaſonings above plain and expreſs Revelation in Scripture. Which Crimination ſeems to me, to be clearly taken away by the four Letters, in which it appears, by the many unconcluding Texts, falſe Tranſlations, unintelligible Reaſonings and Diſtinctions, cited and urged on the behalf of the *Trinitarian* Doctrine; and on the other hand, by the numerous clear Texts, allowed Tranſlations, Reaſonings and Diſtinctions, common to Mankind, produced by the *Unitarians*; that theſe laſt may reaſonably retort this great Objection, on their Oppoſites the *Trinitarians*, who in a thouſand expreſs Texts of Scripture do exalt their Reaſonings to maintain another ſenſe than the plain Words require. For one Inſtance, how many expreſs Texts aſcribe Parts and Members, Affections and Paſſions, Shape and Figure, Place and Circumſcription to God? all which (as the Author of theſe Letters notes) are otherways expounded by Learned Men, becauſe they judg theſe things in Reaſon unſuitable to God. But what Principle more clear both in Reaſon and Scripture than this, that there is but one God, or that God is one? All Chriſtians, and all *Jews*, and all *Mahometans* (who are ſaid to be more in Number than Chriſtians) beſides the wiſe Heathens, do acknowledg it; and all theſe underſtand by the term *God*, a neceſſary-exiſtent Perſon. Upon theſe clear Grounds the *Unitarians* deny that there are three ſuch, as contrary to that Unity; and introducing into the Godhead two unneceſſary or ſuperfluous Perſons. For if one be ſufficient, and he cannot be God if he be not ſufficient, then the two more are ſupernumerary and unneceſſary, and conſequently not God. For my own part, I was bred up in the *Trinitarian* Faith, and took the Truth of it for granted; but when theſe Scriptures and Reaſons came into my View, (and I had got over the Fear of examining, what ſome Men who name themſelves the Church, call Fundamentals) I could not avoid the Force of them: though it grieves me that I cannot continue in conſent with my old Friends, as well in this as other parts of Chriſtian Doctrine. But certainly as in Philoſophy, Truth ſhould be more dear to us than *Plato* or *Socrates*; ſo in Theology, *the Teſtimony of plain Scripture agreeing with evident Reaſon, ſhould prevail with thoſe who believe the Scriptures Divine, more than obſcure Texts diſſonant to the clear Reaſon of Mankind.* And it may well allay any ones Fear of examining and judging concerning (pretended) Fundamentals, when he ſhall conſider that even the Church of *England* in another of her Articles ſays, that *as the Church of* Jeruſalem, Alexandria, *and* Antioch *have erred, ſo alſo the Church of* Rome (which contends that ſhe is the Catholick Church) *hath erred, not only in her living and manner of Ceremonies, but alſo in matter of Faith.* So alſo *Chillingworth* (with his Approvers) ſays, *I ſee plainly and with mine own Eyes, that there are Popes againſt Popes, Counſils againſt Councils; ſome Fathers againſt others, the ſame Fathers againſt themſelves; a conſent of Fathers of one Age, againſt a conſent of Fathers of another. ——— There is no ſufficient Certainty but in the Scripture only, for any conſidering Man to build upon.* As to the boaſt of their Numbers, 'tis well known there was a time when the Chriſtian World was *Arian*, that is *Unitarian*; ſo that the Council of *Ariminum* and *Seleucia* in which 560 Biſhops were preſent (the greateſt Convention of Biſhops that ever was) decreed for the *Unitarian* Faith. Was Number in thoſe times an Argument of Truth? If not, how can it be ſo now?

The Author of theſe Letters has well obſerved beſides, that the Doctrine of the *Trinitarians* in theſe Days, is widely different from the Doctrine decreed in the firſt Council of *Nice*; from whence I infer, that their Boaſt of Antiquity is as vain as the

the other of Number. I will only add to this Obſervation, that though the more Ancient and the Modern *Trinitarians* may agree in Terms, yet thoſe Times and theſe have different Senſes of the ſame Words and Phraſes.

SIR, I pray accept of my hearty Thanks for this Publication, and ſhew the Author how great an Honour I have for him.

I am,

Yours, *&c.*

FINIS.